Archbishop Urges Diocesan Youth To Rebuild CYO

MOST REVEREND JOHN F. NOLL, D.D.

The Rev. Eugene Zimmerman, our Diocesan Youth Director, has asked me whether I would not interrupt the explanation about the formation of a Diocesan Council of Catholic Men, constituted only of parish, district and deanery officers of the leading men's societies in each parish, in order to announce the **Diocesan Youth Conference** called by him to take place in Fort Wayne on Sunday, October 25—the feast of Christ the King.

There was a time when the Diocese of Fort Wayne had the very best CYO organization in the United States. Two of our Diocesan Directors were, in turn, taken away from us to direct the CYO nationally from Washington, D.C. But World War II, which started with the attack on Pearl Harbor on December 7, 1941, practically liquidated our CYO. Now I would prefer to rebuild this organization not on parish lines as formerly, but on an interparish basis in all the main cities of the diocese.

Spiritual, cultural, social and recreational and other interests of Catholic youth are best served where there are numbers. As will be the case with the National Council of Catholic Men, the officers of the several city organizations will constitute the Diocesan Council of Youth, and every Council will have a representative on the district NCCM and NCCW.

The Youth Conference will open at Fort Wayne on Oct. 25 with a High Mass at the Cathedral, at 11:00 o'clock, at which I shall address the delegates. There will be a dinner at 12:30 at St. Mary's School Auditorium. At 2:00 p.m. the delegates will transfer to Central Catholic High School, where there will be Panel Discussions on the fourfold objective of the youth program—their spiritual, cultural, social and recreational interests.

These discussions will be followed by election of diocesan youth officers.

I hope that every parish will send two delegates (beyond the high school level) competent to accept leadership in their particular community, to this conference; that in every city of the diocese, having more than one parish, opportunity will be given to all Catholic youths to band together for one or more of the four purposes for which it will exist.

You have heard of the "Youth for Christ" Movement among Protestants. Because of the lack of unity among the many denominations this Movement has not succeeded any too well except to engender initial enthusiasm. But Catholic youth, united under the banner of Christ, should be able, as Father Keller of the Christopher Movement, has said and written so often, to "change the world." The Holy Father agrees with him.

An intelligent lay leadership in the future depends on our youth today. Therefore every pastor will give encouragement to this organization, urging that all Catholic youths of the city in which they live join hands for their own personal and group benefit—and for the benefit of the Church and the community itself. It will not add to, but rather reduce, the pastor's work.

Our Sunday Visitor

In Three Sections — Fort Wayne Diocesan Edition — **News Section**

Vol. XLII — HUNTINGTON, INDIANA, OCTOBER 18, 1953 — No. 25

Largest Crowd Ever

14,000 Hear Archbishop At Eucharistic Hour

South Bend—Now, more than ever before, it is time for Catholics to restate their faith in the basic truths of their religion!

That was the theme of the message which Archbishop John F. Noll, D.D., Bishop of Fort Wayne, brought home to a near-capacity crowd of 14,000 persons at the 10th annual Eucharistic Holy Hour here in School field stadium Sunday. It was the largest crowd ever to attend such a program.

With Christians persecuted in every nation behind the Iron Curtain, Archbishop Noll said, it is time for all Catholics to restate their faith in the basic truths of our religion even if it means martyrdom.

A combined choir of some 30 church choirs in the deanery was under the direction of Dudley Birder, organist at St. Joseph's Church. In addition to benediction hymns, the choir sang "Adoramus te Christe," in commemoration of the 50th anniversary of the Motu Proprio encyclical on church music by Pope Pius X.

A procession into the field included Boy Scouts, Girl Scouts, Camp Fire Girls, members of the Catholic War Veterans, altar boys, boys' choir, nurses from St. Joseph Hospital, Knights of Columbus, members of the Third Order of St. Francis, the 1953 first communion classes from every church in the deanery and clergy.

Archbishop Eugene D'Souza, of the diocese of Nagpur, India, carried the Blessed Sacrament, assisted by Rev. Otto Keller, pastor of St. Bavo's Church, Mishawaka, and Rev. Arnold J. Wilbert, pastor of St. Matthew's Church. Archbishop Noll was escorted by Albert J. Dougherty, 804 E. Indiana Ave., and Foss Smith, Fort Wayne, Knights of St. Gregory.

The service is sponsored annually by the Allied Holy Name Society. Eugene T. Kretschmer and G. Jorn Horvath were Chairmen of the 1953 observance. Rt. Rev. Msgr. John S. Sabo, dean of the South Bend deanery, was honorary chairman.

National Shrine To Be Among 10 Largest In World

Washington —(NC)— A Catholic Church being built here will be one of the ten greatest religious edifices in the world.

The National Shrine of the Immaculate Conception will have a total building area of 77,500 square feet on one floor. Its central dome will have more than twice the diameter of the central dome of famed St. Mark's in Venice, Italy. Its total volume will be approximately 7,000,000 cubic feet.

Not only because of its size, but also because of its importance, and because of the unity and simplicity of its plan, the Shrine will rank among a half-score of the greatest churches anywhere, acording to its architects, Maginnis and Walsh of Boston.

Work on the Upper Church of the Shrine will begin in 1954, which has been proclaimed a Marian Year by His Holiness Pope Pius XII to celebrate the centenary of the promulgation of the Dogma of the Immaculate Conception. The Blessed Virgin is Patroness of the United States under the title of her Immaculate Conception.

To raise funds for work on the great church, the Bishops of the United States are holding a nation-wide appeal. In most parts of

Continued on page 3A

OFFICIAL

Help The Missions

Today is Mission Sunday, and the Church Universal is looking for the evidence of your interest in the spread of the faith through your support of the thousands of missionaries.

Read our **Panel Instruction** in this number beginning on page one and illustrated on page seven (Religious Section).

Next Sunday is the feast of Christ the King, on which His every soldier and every citizen in His Universal Kingdom should pledge personal allegiance.

Next Sunday the Panel Instruction will deal with the feast of Christ the King.

Youth Conference Planned October 25

Fort Wayne — The Diocesan Youth Conference scheduled for Sunday, October 25 in the See City will mark the climax of the Fort Wayne Diocese's participation in National Catholic Youth Week. Joined with six million young Americans in the United States, the young people of the diocese will open their youth programs at their respective parishes on Sunday, October 18 and will continue their projects through the week to work up to the conference finale.

Bishop To Give Sermon

The Youth Conference, first held in the diocese for some time, will be open to official and un-official delegates, between the ages of 18 and 30, from every parish in the Fort Wayne jurisdiction.

They will be addressed by the Most Rev. John F. Noll, D.D., Archbishop-Bishop of Fort Wayne, during the sermon of the Mass scheduled at the opening of the conference in the Cathedral of the Immaculate Conception at 11:00 a. m.

In the course of the convention they will hear talks by the directors of the deaneries and prominent lay persons working in youth activities' programs in the diocese.

The conference will be directed by the Rev. Eugene Zimmerman, Diocesan Youth Director, assistant at the Cathedral in Fort Wayne. Father Zimmerman will be the speaker during the panel on the Spiritual Phase of the diocesan youth program at 2:00 p. m. in Central Catholic High School.

The Rev. Frederick Westendorf, Chaplain at St. Vincent Villa and former Diocesan Youth Director, will speak at the noon banquet in St. Mary's Church auditorium on the National Youth Week theme: "America's Hope — Youth With Faith." The official welcome to the delegates will be given by the Rt. Rev. Msgr. D. Lawrence Monahan, pastor of St. Patrick's Church, Fort Wayne, host dean for the conference.

Panel Discussions

Besides Father Zimmerman, the following priests will chair panel discussions: Cultural Phase—the Rev. Joseph Jacobs, Fort Wayne Deanery; Social Phase—the Rev. John Jakubielski, South Bend Deanery; Athletic Phase—the Rev. Lawrence Grothouse, Gary Deanery.

The host pastors for the youth assembly are the Rt. Rev. Msgr. John A. Dapp, pastor of the Cathedral and the Very Rev. Msgr. Nicholas Allgeier, pastor of St. Mary's Church.

Guest speakers at the assemblies and banquet are Mrs. Frank Collins, N.C.C.W. National vice chairman of Youth, who will speak on "Words from the National Office"; Mrs. Vernon Ganser, N.C.C.W.

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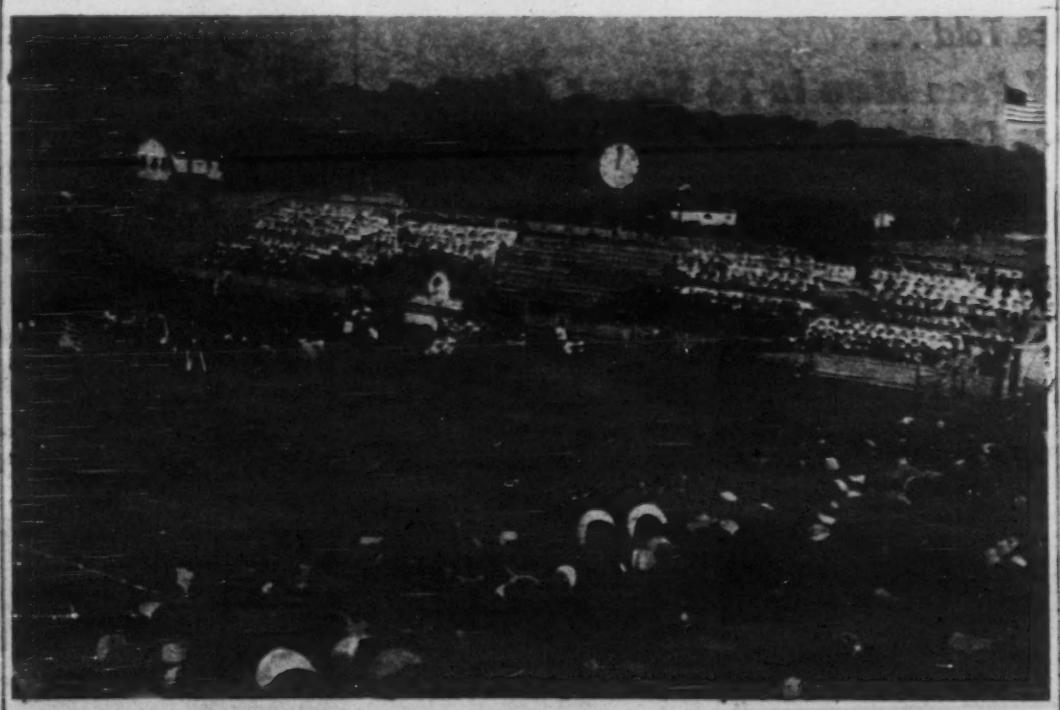

RECORD CROWD AT SOUTH BEND HOLY HOUR — A capacity gathering of 14,000 crowded School Field, South Bend, for the 10th annual Eucharistic Hour. Shown above in the end zone behind the altar are several hundred children who made their First Communion this year. The event commemorated the 50th anniversary of the Motu Proprio of Blessed Pius X. — Photo by Ted.

Pending Divorce Law Seen More Good Than Bad

New York—(NC)—Enactment of a Senate-passed bill to regulate out-of-State divorces might make the passing of federal uniform divorce legislation "of an undesirable type" less likely, according to an article in the current America.

Father Robert F. Drinan, S. J., a graduate of the Georgetown University law school who is pursuing further studies at Weston (Mass.) College, says while it would not eliminate the "divorce mills" of Nevada, Florida and Idaho, "some cautious Catholics feel the bill might do more good than harm."

The legislation, introduced by Senator Pat McCarran of Nevada, was passed by the Senate last May and is up for House action next session.

Youth Conference Planned October 25

Continued from page 1A

Diocesan Youth Chairman, "Relation of N.C.C.W. to Youth"; Mrs. Merlin Dodane, Fort Wayne Deanery N.C.C.W. Youth Chairman, "A Welcome to the Delegates."

Youth Week Aims

In announcing the program to the diocesan pastors and their delegates, Father Zimmerman said "the See City is anxiously awaiting the opportunity to give you and your parish delegates a cordial welcome. We feel especially privileged to be instrumental in the organizing of the first Diocesan Youth Conference to be held in many a year, and we hope your stay at the convention will be profitable and enjoyable."

Father Zimmerman also urged all to do their part to spur youth in their efforts for goodness and holiness in life. "Do your part," he concluded, "in making them the leaders who will influence the future of America by aiding them to become top-quality citizens of Christ's kingdom and servants of influence for Christ the King."

ARCHBISHOP NOLL
To Give Sermon

Program Recap

Following registration at 10:00 a. m. in Central Catholic High School gym, the conference opens officially with a High Mass in the Cathedral at 11:00 a. m.

The noon banquet and entertainment will take place in St. Mary's Church, auditorium at 12:30 p. m.

The afternoon program is divided into panel discussions, private sessions and a general assembly.

The fourfold youth program in the diocese will be examined at panel discussions on the spiritual, cultural, social and physical in Central Catholic High School, beginning at 2:00 p. m.

In order to prepare for election of officers, the deaneries will conduct private sessions at 3:00 p. m.

Panel summaries and election of officers will be the business of the general assembly set for 3:30 p. m. in the school gym.

The evening program will open with a supper for the delegates and clergy in the Cathedral gym at 6:00 p. m. At 7:30 p. m. Benediction and a sermon in the Cathedral will officially close the conference.

Dance In Evening

The social program, dance and mixer is to be held at 8:15 p. m. in St. Mary's Church auditorium. The evening dance is open to all parties in the vicinity and diocese.

Reservations for the noon banquet are required and must be made before October 21. The committee in charge would prefer the reservations by October 18.

The delegates' registration fee is $10.00 and may be mailed in advance or paid on the morning of registration.

The locations of the Cathedral, Cathedral gym, St. Mary's auditorium and Central Catholic High School have been announced in bulletins mailed to the pastors of the diocese and will be repeated during the conference sessions.

JOHN DEVINE
Toastmaster

FATHER WESTENDORF
Banquet Speaker

EAST CHICAGO OFFICIAL SIGNS PROCLAMATION — Acting Mayor and State Senator Walter Baran signs a proclamation marking Catholic Youth Week, October 18-25. Witnessing the ceremony are representatives of Youth Units in the parishes in East Chicago. Left to right: the Rev. Louis Duray, Sacred Heart Grade School C.Y.O. Athletic Director; Chief of Police Michael Vinovich; Girl Scout Margaret Cruz, Our Lady of Guadalupe; John Krajacic, Holy Trinity Croatian Basketball team; Jos Hus, St. Stanislaus Football team; Boy Scout John Kruzan, St. Mary's; Natalie Burnham, Immaculate Conception Junior Legion of Mary; Brownie Patricia Hayes, St. Jude's, and Cub Scout Michael Sziroveez, St. Mary's.

FORT WAYNE YOUTHS DISPLAY POSTERS — Five Fort Wayne Catholic Youth leaders are shown with a poster for the annual observance of Catholic Youth Week, which opens Sunday, October 18. Left to right are: Stanley Hudelson, president of the Catholic Young Adults of Fort Wayne; Mrs. Merlin T. Dodane, youth chairman of the Fort Wayne Deanery of the N.C.C.W.; Kathleen Galloway, vice-president of the Fort Wayne Senior Catholic Youth Organization; Mary Jo Koenn, vice-president of the CYA, and Tom Hunkler, president of the Senior CYO. The celebration of the week is based on the belief that young people with faith in God have the best foundation for successful Christian living. — Fort Wayne **News-Sentinel** photo.

Founder's Day Speaker Declares . . .

Notre Dame Campus Is 'An Altar To Our Lady'

Notre Dame—"Notre Dame has not yet filled out all the outlines of Father Sorin's dreams," the Rev. Eugene P. Burke, C.S.C., said in his Founder's Day sermon in Sacred Heart Church on the University of Notre Dame campus.

Father Sorin "would be very pleased but not surprised" at Notre Dame's great development in the 60 years since the university founder's death, said Father Burke. He paid tribute to the pioneer priest as "one of the great heroic characters of this country, a man with an extraordinary love for Our Lady, whose influence is working today, perhaps determining one of the great moral battles of history."

"Sorin is dead but his spirit and devotion to Our Lady lives on and is influential throughout the world," the veteran Holy Cross priest declared. He pointed to the noted Father Patrick Peyton, C.S.C., founder of the Family Rosary Crusade, as a "son of Sorin who has Sorin's courage, faith and love for the mother of God."

Father Burke traced Father Peyton's crusade to establish the Family Rosary throughout the world to Notre Dame's devotion to Our Lady from the days of Sorin. He quoted from the recent papal encyclical proclaiming the Marian Year in which Pope Pius XII urges special observance and devotion in all churches and shrines dedicated to the Blessed Virgin Mary.

"Where in this country is there a shrine to Our Lady as wonderful as Notre Dame!" Father Burke exclaimed. "The very campus is an altar to Our Lady whose statue glistens in the sun atop the Golden Dome." He urged Notre Dame students to approach the coming Marian Year with a special fervor.

National Shrine

Continued from page 1A

the United States, the appeal will be made on December 6, the Sunday nearest the Feast of the Immaculate Conception, December 8.

Foundation Complete

The massive foundations of the Shrine are completed. These enclose a magnificent Crypt Church, which, by reason of its gross area, is the largest crypt church in the world.

The completed Shrine will have a length of 459 feet and a width of 240 feet. It is cruciform in plan and its dominant feature will be a great dome located at the crossing of the nave and transepts. The dome will be 108 feet in diameter, and the cross atop it will be 237 feet high. A campanile, or bell tower, rising to the left of the facade will be 316 feet high.

The Upper Church of the Shrine will have a seating capacity of 3,000, and a total capacity of 6,000. Its great sanctuary will seat all of the some 200 members of the American Hierarchy, plus several hundred other members of the clergy, and still have ample room for the most colorful of religious ceremonies.

The structure of the building will be completely of masonry. There will be no structural steel columns or beams used. In this respect it is being built in a manner similar to the great ecclesiastical monuments of the past which have endured for centuries.

Palmer Passes Exam

Fort Wayne—John B. Palmer, Jr., 2531 Warsaw St., has passed the Indiana Certified Public Accountants' examination. Palmer, a graduate of the University of Notre Dame College of Commerce and College of Law, is currently employed by the Curtis Pease accounting firm. He also is a member of the Fort Wayne Real Estate Planning Council, the Indiana and American Bar associations.

Married 58 Years

Fort Wayne—Mr. and Mrs. Charles F. Wendt, 2612 Lillie Street, celebrated their 58th wedding anniversary last Thursday. The couple were married Oct. 8, 1895, at St. Michael's Church, Chicago. They have six daughters and three sons living, 24 grandchildren and 11 great grandchildren.

'Olde Curiosity Shoppe'

Crown Point—A favorable response both in volunteer clerks giving time and in the sales at "Ye Olde Curiosity Shoppe" was reported by Mrs. Nicholas Richards, St. Mary's PTA chairman. The PTA staffed the resale shop as their first project of the year. The proceeds from the shop are turned over to the school building fund.

'Song Of Norway' Opens Whiting Season

Drama Club To Present Operetta This Weekend

Whiting—"The Song of Norway" has arrived. After weeks of rehearsals and attention to technical matters, the "Song" is ready for opening night, Saturday, October 17, at 8:15 p.m. The popular operetta based on the life and music of Edvard Grieg is a St. John Drama Club production. A repeat performance is scheduled for Sunday evening, October 18th.

Evelyn Sabol and Mary Mores share directorial duties for "Song of Norway." Miss Sabol set the music pace while Miss Mores handled dramatic interpretation. Technical matters were engineered by Dorothy Vidovich, Production Manager.

Bernard Qubeck and Evelyn Sabol as Edvard Grieg and Nina, the romantic leads, are no strangers to Calumet area audiences. They have appeared on numerous programs doing vocal duets. "Song of Norway" represents Miss Sabol's fifth directing enterprise at St. John's. Miss Sabol also sang roles in two of these musicals. Qubeck has done directing at Whiting High School where he is head of the Vocal Department and assistant band director.

Another Whiting High faculty member, Jack Taylor, enacts the role of Rikaard. Taylor teaches Spanish at Whiting.

Bette Furiak as the flamboyant opera singer, Louisa Giovanni tries to vamp Grieg away from Nina, his childhood sweetheart. Despite the protests of her husband, Count Peppi LeLoup, she takes Grieg on a tour of the European capitals as her accompanist. Michael R. Martich plays the part of the capricious Peppi.

Irene Gregorovich and Jack Mehan are cast as the elder Griegs. Miss Gregorovich is known for her acting, directing, and artistic skills in St. John's productions. Another parental role is that of Father Nordraak played by Kevin Scanlon. As Rikaard's father, Scanlon appears for the first time on the St. John stage.

Bernard Skurka returns for the second time to sing the part of Einar in "Song of Norway." Mary Grenchik appears as Sigrid, Einar's singing and dancing partner.

Tony Iarocci, Joyce O'Drobinak, and Francis Jancek make their dramatic debut in this operetta. Hailing from New York, Iarocci does a delightful bit as Pisoni, the Impresario of the Opera.

The twenty cast members and forty chorus people will be accompanied by a fifteen-piece orchestra. Irene Gregorovich designed, painted and supervised the making of six sets needed for the operetta. Costuming for the musical was done by Mrs. Andrew Vrabel, Mrs. Frank Kamin, and Mary Grenchik. Mary Catherine Miller, Joan Vargo, and Virginia Ashcraft are responsible for properties. Make-up will be done by John Geffert, Dorothy Bodney, and Dorothy Geffert. Lighting details will be worked out by John Ganda.

PRINCIPALS FROM "SONG OF NORWAY" — Bernard Qubeck as Edvard Grieg, Evelyn Sabol as Nina, and Jack Taylor as Rikaard will be seen in the operetta based on the life and music of Edvard Grieg to be given by the St. John Drama Club of Whiting, Saturday and Sunday evening, October 17 and 18, at 8:15 p.m. at the Whiting Community Center.

Concertgoers Get Some Advice

South Bend Symphony Opens Season Sunday

"It has often seemed to me that there is a tendency to exaggerate the difficulty of properly understanding music," says Aaron Copland, well-known American composer, in his book, "What To Listen For In Music." "We musicians are constantly meeting some honest soul who invariably says in one form or another: 'I love music very much, but I don't understand anything about it.' My playwright and novelist friends rarely hear anyone say, 'I don't understand anything about the theater or the novel.' Yet I strongly suspect that those very same people, so modest about music, have just as much reason to be modest about the other arts . . . If you have any feelings of inferiority about your musical reactions, try to rid yourself of them. They are often not justified."

Mr. Copland advises further:

"Take seriously your responsibility as listener. All of us, professionals and laymen alike, are forever striving to make our understanding of the art more profound. You need be no exception, no matter how modest your pretensions as listener may be. Since it is our combined reaction as listeners that most profoundly influences both the art of composition and interpretation, it may truthfully be said that the future of music is in our hands.

"Music can only be really alive when there are listeners who are really alive. To listen intently, to listen consciously, to listen with one's whole intelligence is the least we can do in the furtherance of an art that is one of the glories of mankind."

Persons in the South Bend area will receive a chance to put Mr. Copland's words into practice. The opening concert of the South Bend Symphony will be held this Sunday afternoon at 4 p.m. in John Adams auditorium. Michael Rabin is the soloist in Tchaikowsky's Concerto in D major for violin. Will you be there?

John Yorkman Resigns Cathedral Post; Takes Similar Job In Missouri

Fort Wayne—Prof. John Yonkman, organist and choirmaster at the Cathedral of the Immaculate Conception and for the last six years director of music at Central Catholic High School, has resigned both positions here to accept a similar job in St. Louis, Mo.

Professor Yonkman, a native of Missouri, will serve as organist and choirmaster of the Church of the Resurrection of Our Lord in St. Louis, and will be music director of the Catholic high school in the St. Louis Archdiocese.

For the last three summers, Professor Yonkman has taught at the University of Notre Dame; St. Charles Seminary in Columbus, O., and the Ursuline Novitiate, Festus, Mo.

Bombay, India — (NC) — The Young Men's Sodality of Bombay has sent copies of Pope Leo XIII's social encyclical, "Rerum Novarum," to all Indian members of Parliament.

Premiere This Thursday

Notre Dame Graduate's Novel Made Into Broadway Play

Notre Dame—Four graduates of Notre Dame's College of Arts and Letters are the authors of recently published books and one of them has a play opening soon on Broadway.

Vern Sneider, a 1940 Notre Dame graduate, is the author of **The Teahouse of the August Moon**, a novel whose setting is Okinawa. The book has been adapted for the stage by John Patrick. Warmly received by New England audiences, the play will open in New York this Thursday.

Sneider's second novel, **A Pail of Oysters**, tells of life on Formosa under the Nationalist occupation. He plans at least two other novels with settings in Japan and Hong Kong.

Richard Sullivan, who was graduated in 1930, has five novels to his credit. His latest is **311 Congress Court**, a story of a family and how its members react when faced with eviction from their long-time home. Sullivan is also the author of **Notre Dame**, the story of his alma mater, and **The Fresh and Open Sky**, a collection of his short stories. He has taught creative writing at Notre Dame since 1936.

Joseph Breig, a 1928 alumnus, has written a tribute to the head of the family in **A Halo for Father**. Breig is assistant managing editor of the **Cleveland Universe Bulletin** and a columnist for **The Ave Maria** published at Notre Dame. Among his other works are **The Devil You Say** and **God in Our House**.

Bob Blake, who received his Notre Dame degree in 1940, has recorded his eighteen months of world travel in **I'll Take the High Road**. His lack of material resources were more than compensated by the rich literary and historical assets which he took with him to the romantic corners of Europe, Asia and Africa.

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Founder's Day Audience Told . . .

First Requisite Of Free Man Is To Honor Those Liberal Endeavors Of Music, Painting, Literature

Notre Dame — The first requisite of the liberal man, the free man, is that he honor those liberal endeavors of music, painting and literature that are useless for purely practical aims, according to the Rev. Chester A. Soleta, C.S.C., head of the department of English at the University of Notre Dame.

Speaking on "The Catholic Liberal Culture Today" at the close of Founders' Week at St. Mary's College on Tuesday, Father Soleta told the students and faculty that the founders of Notre Dame and St. Mary's left behind them "a desire, at times even a passion, to do more than the actual circumstances permit."

Maintaining their ideals while facing the task of preserving the faith in pioneer country, Father Sorin and Mother Angela developed a strong liberal tradition, Father Soleta declared. "It is left to us today, to deepen, extend and make this tradition embrace not only the fine arts but the sciences and all other studies," he said.

"But perhaps today the humanities are being turned into a substitue for something quite different, for religion, and the contemporary plea for their revival is perilously unchristian," Father Soleta warned. "Is it not possible," he asked that much of what is called liberal is really illiberal, a use of the arts and the humanities for the immediate purpose of conduct?"

Father Soleta noted that the Christian is not ready to put everything to immediate practical use, and thus begins his approach to the humanities with a profound sense of reality, of the absolute and contingent things, of God and His creatures, and of the many sides in each individual thing.

"To understand reality," he pointed out, "the Christian realizes the need for a variety of approaches, for many ways of knowing reality that in part is changing.

"A Christian must have faith in the power of the mind and a desire for reality," Father Soleta concluded, "and a mind which understands by supernatural faith and by direct vision of the human eye the reality which embraces God, man, birds, grass and grains of sand."

Father Soleta's address concluded a week-long observance in honor of the founders of the Congregation of Holy Cross, St. Mary's College and the University of Notre Dame by students, faculty and alumnae of the college throughout the country.

Seminarians To Stage Shakespearean Drama

Shakespeare's "Richard III" will be presented by the St. Meinrad Major Seminarians on November 15 and 22 at the St. Meinrad Seminary Auditorium. Special school performances will begin promptly at 2:00 p.m.

Tickets for the public performances will be on sale at .90 for reserved seats and .75 for General Admission. There will be no reserved seats for the special school performances; tickets selling for .50. Tickets may be obtained by writing Mr. Robert Charlebois, St. Meinrad Major Seminary, St. Meinrad, Indiana.

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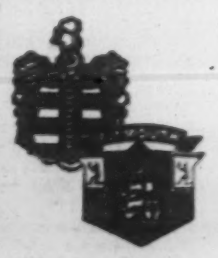

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Our Sunday Visitor

In Three Sections | Fort Wayne Diocesan Edition | Religious Section

Vol. XLII | HUNTINGTON, INDIANA, OCTOBER 18, 1953 | No. 25

Former Editor Of London's 'Daily Worker' Tells Reds' Plans To Destroy The Church

DOUGLAS HYDE

THE Nazis attacked the U.S.S.R. on June 22, 1941. On the following day the Communist news agency which I was at that time editing, received from the Comintern news service in Moscow the text of a rallying call from the Russian Orthodox Metropolitan Sergius. "The Church of Christ gives its blessings to all Orthodox Christians defending the sacred borders of our motherland," it read.

My colleague in the office was a foundation member of the Communist Party who had spent years working at the Communist International headquarters in Moscow. He read the cable between cynical chuckles: "Where the h——— have they dug that old relic out from? I thought he was dead long ago," was his comment.

That was the reaction of most case-hardened Marxists at the time, but, when similar messages continue to be received, along with reports of crowds packing churches which for years had been closed, it became apparent that this was a clever tactic which could be easily understood by those accustomed to using Marxist methods.

This new tactic had both a national and an international significance. At home the new tolerance towards religion would win support for the war effort from those who still, despite everything, clung to belief in God and who might otherwise be among the ones who would welcome any Western Army as liberators.

Abroad it would create a favorable impression in those countries — in particular the U.S.A.—where people still had doubts about the wisdom of helping a militantly atheistic regime but who could as allies be used to help Stalin and the Communist leaders to preserve the Soviet State.

To those rank and file party members who felt that, clever as the tactic was, it might nontheless prove dangerous in the long run to reawaken the "religious superstitions" against which such a long fight had been conducted, we replied: "Don't worry, the C.P.S.U." (Communist Party of the Soviet Union) "will know how to deal with that when the time comes. The job for the moment is that of saving the Soviet Union from extinction."

That was how we saw it, and it was obvious from all the information we received, that the Soviet leaders saw it that way too. But as the war continued, it became clear that the old men who, for purely propaganda reasons, had been dug out from exile in Siberia or from total obscurity in the cities, and whom we had imagined to be long-since dead, could, in their new, accommodating mood, be turned to many uses. They have been using them ever since.

Those are the thoroughly squalid origins of the much publicized "religious liberty" of post-war Russia. It was a wartime trick perpetrated against

Continued on page 5

DOUGLAS HYDE, former leading Communist in England and editor of the **London Daily Worker**, is now visiting in the United States. He has written a series of four articles for **Our Sunday Visitor**, the first of which we present on this page today. Mr. Hyde left the Communist Party and became a convert to the Church.

Our Weekly Chat With You

Dear Readers...

IN SEVERAL Chats we have had with you in this column we pointed out that we could cure the lewd literature evil in our nation if we all got into the Crusade and if we strove to interest non-Catholics in our community in the same crusade.

It is wrong to regard the National Organization for Decent Literature, although started by Catholics, as a Catholic movement. It is a Christian movement, a moral movement, for the elimination of the most harmful evil which youth faces today. No boy or girl who attended a Catholic high school can read the sex stories in magazines or in pocket size books for a period of one year and not have his or her moral sense practically destroyed. That means their highest ideals are destroyed; that

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The Story Of A Prayer

The Rosary: For Worried . . . Sick . . . World

MOST REV. FULTON J. SHEEN, D.D.

LAST week I told you that the Rosary invites **our fingers, our lips** and **our heart** in one vast symphony of prayer, and for that reason is the greatest prayer ever composed by man. May I briefly single out how it can help the worried and the sick.

The Worried. Worry is a want of harmony between the mind and the body. Worried people invariably keep their minds too busy and their hands too idle. But in mental distress, the thousand and one thoughts find no order within and no escape without. Concentration is impossible when the mind is troubled; thoughts run helter-skelter; a thousand and one images flood across the mind; distracted and wayward, the spiritual seems a long way off.

The Rosary is the best therapy for these distraught, unhappy, fearful and frustrated souls precisely because it involves the simultaneous use of three powers: the physical, the vocal and the spiritual—in that order.

The **fingers** touching the beads are reminded that these little counters are to be used for prayer. This is the **physical** suggestion of prayer.

The **lips** moving in unison with the fingers is the **vocal** suggestion of prayer. The Church is a wise psychologist, insisting that the lips **move** while saying the Rosary, because she knows that the external rhythm of the body can create a rhythm of the soul. If the fingers and lips keep at it, the spiritual will soon follow and the prayer will eventually end in the heart.

The beads help the mind to concentrate. They are almost like the self-starter of a motor; after a few spurts, the soul soon gets going. The very rhythm and sweet monotony induce a physical peace and quiet and creates affective fixation on God.

For The Sick

The physical and the mental work together if we give them a chance. Stronger minds can work from the mind outwards, but worried minds have to work from the outside inwards. With the spiritually trained, the soul leads the body; with most people, the body has to lead the soul. Little by little, the worried, as they say the Rosary, see that all their worries stemmed from their egotism. No normal mind yet has ever been overcome by worries or fears who was faithful to the Rosary. You will be surprised how you can climb out of your worries, bead by bead, up to the very throne of the Heart of Love Itself.

The Rosary is also a particularly good prayer for the sick. When fever mounts and the body aches, the mind cannot read; it hardly wants to be spoken to, but there is so much in its heart it yearns to tell. When a person is healthy, his eyes for the most part are looking to the earth; when he is flat on his back, his eyes look up to heaven. Perhaps it is truer to say that heaven looks down. In such moments when fever, agony and pain make it hard to pray, the suggestion of prayer that comes from **holding** the Rosary is tremendous, or better still, caressing the Crucifix at the end of it.

Because prayers are known by heart, the heart can now pour them out, the words becoming a focus or spearhead of a meditation, thus fulfilling the Scriptural injunction to "pray always." The favorite mysteries then are generally the sorrowful ones, for by meditating on the suffering of Our Lord on the Cross, the sick are inspired to unite their pains with Him, that sharing in His Cross they might

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NEW YORK AUXILIARIES CONSECRATED — James Francis Cardinal McIntyre, Archbishop of Los Angeles (center), consecrated two new Auxiliary Bishops of New York in the first double consecration ceremony in the history of St. Patrick's Cathedral, New York. The bishops were: the Most Rev. Edward V. Dargin, 55, vicar-general of the New York archdiocese, named Titular Bishop of Amphipolis (left); and the Most Rev. Walter P. Kellenberg, 52, chancellor of the archdiocese, named Titular Bishop of Janina.

For High Schools And Discussion Clubs

Missions . . . Home And Foreign

ON the third Sunday of October each year a collection is taken up in every parish church in the United States for the support of the Missions—Home and Foreign.

As we have often told you, in most Protestant churches an offering is made for the Missions in a double pocket envelope every Sunday of the year. Even if Protestants contributed only a dime towards the Missions every Sunday, it would mean over $5.00 each year. Yet the average annual contribution of Catholics to the Missions is less than fifty-six cents per soul, or about $2.24 per family, or about two-thirds of one cent for each day.

Understand this covers contributions to the support of the Foreign Missions in more than 30 different countries, for the support of Home Missions throughout the southern and western part of the United States, and the support of the work done in the Near East.

The Holy Father has the care of 630 mission areas scattered throughout the world in which more than 100,000 priests, brothers and catechists work. Then he must help support 45,000 elementary schools, 3,400 dispensaries, 1,200 hospitals, 219 institutions for Lepers, 1,900 orphanages, and 200 homes for the aged.

You will probably be surprised to learn that in the Foreign Missions alone more than 60,000,000 aged, sick, orphans, lepers and children in other homes were cared for during the year 1952.

The first purpose of the Church remains missionary, as it was missionary when Christ sent the Apostles out into the world to convert it; when He ordered it to "teach all nations" (Matt. 28:20) to

Continued on page 7

Hammond Deanery

Plans Outlined For National Youth Week

Mrs. John Malacina, district youth chairman of the National Council of Catholic Women outlined plans for observing Catholic Youth Week October 18-25 in the Hammond district for representatives of the N.C.C.W. affiliates in a recent meeting at Our Lady of Perpetual Help Parish, Hessville.

A communion breakfast Sunday morning, October 25th at St. Joseph's Church in which the Boy Scouts, Girl Scouts, Junior Catholic Foresters and the C.Y.O. will participate will be sponsored by St. Joseph's P.T.A. Reservations are being taken by the parish chairmen of Mrs. Malacina.

An invitation was extended to the group to attend the Membership Dinner of the Hammond Community Council October 19th.

Mrs. W. J. O'Keefe, Hammond district president, announced that the next meeting of the Hammond deanery councils will be at St. Casimir's parish December 2 following benediction at 7:30. The meeting will feature a shower of infants new clothing to be sent to the Pope's storehouse for distribution to impoverished people throughout the world. This will climax the fall program of the Catholic Charities committee under the direction of Mrs. John Bodney of Whiting.

In discussing current legislation pertaining to the United Nations and the Bricker Amendment, Mrs. James McShane, Fort Wayne diocesan legislation chairman, recommended the study course being sponsored by the Hammond League of Women Voters in order that members may be better informed and able to take a stand on the issues which will be resolved when Congress convenes in January.

Fr. Joseph R. Crowley Named Chaplain Of Fort Wayne Legion Post

Fort Wayne — The Rev. Joseph R. Crowley, assistant at St. Peter's Church, has been appointed chaplain of American Legion Post 47.

Father Crowley has been a member of the post since his separation from the Army with the rank of Captain in January, 1946. He served 22 months in campaigns in Africa and Europe.

After completing studies at St. Mary's College, St. Mary's, Ky., and St. Meinrad's Seminary, St. Meinrad, Ind., Father Crowley was ordained to the priesthood on May 1, this year.

INSTALLATION CEREMONY — The Daughters of Mary P.T.A. of Holy Trinity Croatian church, East Chicago, held installation of their new officers recently. Mrs. Matthews Vuksinic, outgoing president is shown presenting the gavel to the new president, Mrs. Steven Kovan. Others in the photo are (left to right) Mrs. Edward Sepiol, vice president; Mrs. Nicholas Furdeck, recording secretary; Mrs. Vuksinic; Mrs. Kovan; Mrs. Edward Kelly, corresponding secretary, and Mrs. Joseph Stankovic, treasurer.

City Of The Nativity Story

Santa Monica Plans Christmas Observance

Santa Monica, Calif. —(RNS)— This community intends to put Christ back into Christmas this year.

The Chamber of Commerce, merchants, churches and other groups are cooperating to de-commercialize the Yuletide.

"We want to make the city a national Christmastime shrine, and Santa Monica the City of the Nativity Story," said actress-producer Joan Wilcoxon.

She and her producer-husband Henry Wilcoxon originated the plan after the success of their miniature play, "The Nativity Story," at the local Miles Playhouse last season.

No admission was charged, but guests were asked to donate a toy for the Marine Corps "Toys for Tots" program. About 2,000 toys were collected.

Instead of windows filled with mechanical St. Nick's and tinseled toys, most of the city's 50 major merchants have agreed to arrange at least one window featuring some phase of the Nativity story.

A parade of robed choirs and Nativity floats will file through the downtown streets to the playhouse where the Wilcoxons and their Group Players plan 10 free performances this year.

And overhead, in place of the usual colored bulbs and silvered wreaths, will be a canopy of artificial stars in imitation of the sky over Bethlehem.

The Wilcoxons provided merchants with a list of 55 suggested themes for Nativity windows.

An auto salesroom will display the entire story in a window 90 by 17 feet. A fur store plans an Eskimo madonna scene; another shop will feature a Navajo madonna. Imitation stained glass will be painted on plate windows.

The displays will start at 6 p.m. on Dec. 1. Windows will have been covered until that time and the downtown lights will be out.

Then the bells of 20 churches will peal out. Over loud-speakers will come Christmas carols and seasonal hymns. The Stars of Bethlehem will suddenly be switched on. Coverings will be simultaneously dropped from the Nativity windows.

At Pacific Palisades park a life-size Nativity scene will be unveiled. The parade, starting half an hour later, will feature a 13th-century style float of the Nativity.

The window displays, artificial stars and religious music will be a month-long feature, Mrs. Wilcoxon said.

Forty Hours Devotion

Huntington — The annual Forty Hours Devotion will be observed in St. Mary Church, here, October 18 to 20. A DeMontfort Father from Noblerville will conduct the services, assisted by the Rev. Edward Miller, pastor, and the Rev. John Reed, assistant.

'The Maid Of Corinaldo'

Holy Cross Brother Writes Story On St. Maria Goretti

Notre Dame — **The Maid of Corinaldo**, a story of Saint Maria Goretti, an Italian girl who died in 1902 while defending her virtue, will be published here today by the Dujarie Press. The simple story of the peasant maid who was canonized in 1950 by Pope Pius XII was written by Brother Sabinus Herbert, C.S.C.

The book is the latest in a series of juvenile works, principally lives of the saints, to be published by the Dujarie Press. The books have been written by various Brothers of Holy Cross under the direction of Brother Ernest Ryan, C.S.C., who is the author of more than forty titles for children, widely used in schools throughout the country.

Brother Sabinus, author of **The Maid of Corinaldo**, is both a writer and a printer. He is superintendent of printing at the Ave Maria Press on the Notre Dame campus and has lectured before trade groups. He wrote a syndicated article, "Will Irish Humor Too Decline?", and is a member of the Catholic Press Association.

The Dujarie Press, founded in 1941, sold more than 14,000 books in 1952-53. Among its more recent publications are **An Angel in the Streets**, a story of Blessed Martin de Porres, by Bro. Raymond Fleck, C.S.C.; **Song of the Sword**, which tells of the life and works of St. Martin of Tours, by Bro. Franklin Cullin, C.S.C.; and **A Cry in the Wilderness**, a narrative about St. John the Baptist, by Bro. Genard Greene, C.S.C.

Fort Wayne Deanery District No. 2 Plans Meeting October 21

District No. 2 of the Fort Wayne Deanery Council of the National Council of Catholic Women will hold their first meeting, Wednesday evening, October 21, in the Sacred Heart Church hall, 4643 Gaywood. Moderator for this district is the Rev. Leo Armbruster.

Benediction of the Blessed Sacrament will precede the meeting. Celebrant, the Rev. Thomas L. Durkin, host pastor.

The Rev. Joseph Crawley, assistant pastor at St. Peter's church will be the guest speaker.

A short business session will be conducted by the president, Mrs. Joseph Ostrowski.

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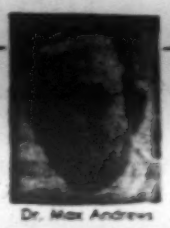

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Preliminary Work Is Completed

Volume Of Testimony In Beatification Cause Of Mother Seton Contains Some 1,000 Pages

Rome —(Radio, NC)— Some 1,000 pages of evidence and testimony are contained in a volume being printed in connection with the beatification cause of Mother Elizabeth Ann Seton.

This was revealed here by officials of the Sacred Congregation of Rites who reported that all the preliminary work of gathering testimony has been completed and that the cause is making good progress.

Mother Seton, who died at Emmitsburg, Md., on January 4, 1821, was a convert and the foundress of the American branch of the Sisters of Charity. She may become the first native saint of the United States if she is raised to the honors of the altar.

According to the officials, Mother Seton's cause, which was officially introduced in Rome on Feb. 28, 1940, offers "excellent prospects" for the future. However, they cautioned against overanxiety, because much long and arduous work remains ahead.

The next step, the officials explained, will be a long study of the testimony on Mother Seton by members of the Sacred Congregation, including a board of Cardinals.

When this study is completed, there will be meetings of the Congregation for study and discussion of the merits of the beatification cause. If no objection is raised at the first two meetings, the third meeting will take place in the presence of the Pope, and a final decision made concerning the heroism of the virtues of Mother Seton.

If this first stage of the apostolic process is successful, the Congregation officials added, the Pope will issue a decree concerning the heroic virtue of the Servant of the God. She may then be called Venerable, but no public veneration may be shown her.

The cause of Mother Seton's canonization has been entrusted to the Priests of the Congregation of the Mission, or Vincentian Fathers. The Vice Postulator is Father Salvator M. Burgio, C.M., an American Vincentian.

Recognized as one of the most outstanding personages in the history of the American Catholic charity and education, Mother Seton was born on Aug. 28, 1774, in New York City. She was baptized as a Protestant in Holy Trinity Church in New York, but in 1805, at the age of 31, she was received into the Catholic Church and given conditional baptism at St. Peter's Church in downtown New York.

Mother Seton entered the Church after the death of her husband, William Magee Seton, to whom she had borne five children. To support herself and her children, she first taught school in New York, and then went to Baltimore, Md., in 1808, where she opened a school near St. Mary's Seminary. In 1809, she went to Emmitsburg, where she founded the Sisters of Charity, a religious community which suffered much hardship and privation in its early days.

During her lifetime, Mother Seton sent out Sisters of Charity to fight cholera epidemics in Philadelphia, to found a hospital in St. Louis, and to start the first Catholic orphan asylum in the United States. Other "mother houses" have developed from Mother Seton's first religious community at Emmitsburg. She is called the founder of the parochial school system in the United States as well as the founder of the Sisters of Charity.

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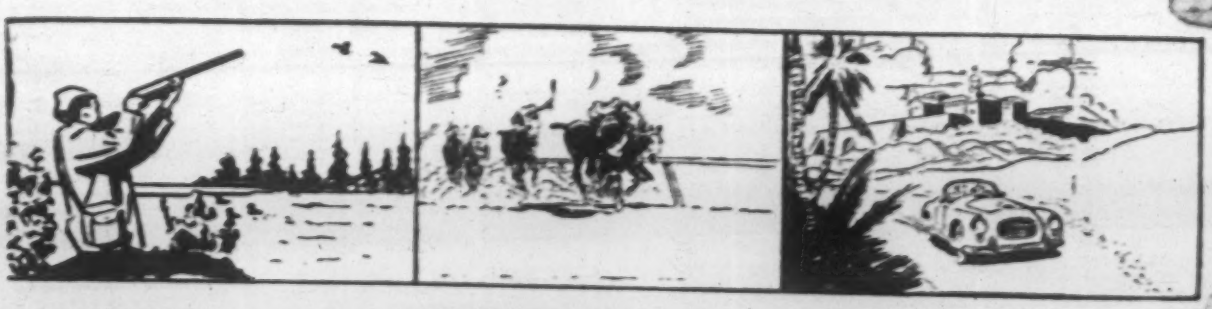

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RIGHT or WRONG

Editors' views on current events and others' comments

Communists Complete Suppression Of Leaders

WITH the banishment of Stefan Cardinal Wyszynski Poland has filled up the roster of Communist countries who have suppressed the leading Catholic churchmen within their boundaries.

In all Red-controlled nations, the ranking Catholic officials now are in prison, under house arrest or have otherwise been prevented from carrying out their Church duties.

Among them are Josef Cardinal Mindszenty, Primate of Hungary; Archbishop Josef Beran of Prague, Czechoslovakia; Aloysius Cardinal Stepinac, Primate of Yugoslavia, and Thomas Cardinal Tien, S.V.D., Archbishop of Peiping, China, who was impeded in his office and now lives in the United States.

Cardinal Wyszynski, Archbishop of Warsaw and Primate of Poland, was banished from his see because of his "persistent abuse" of ecclesiastical functions and for violating the 1950 Church-State agreement by anti-government activity, according to the Warsaw Radio.

Religious News Service reports that the regime was said to be allowing the Cardinal to retire to a monastery and that the Polish Bishops had named Bishop Michal Klepacz of Lodz to replace him as chairman of the episcopacy.

In the communique announcing the banishment, the government said Cardinal Wyszynski had ignored "frequent warnings" and declared it was acting "in its concern for the complete normalization of relations between the State and Church."

The bulletin asserted that the prelate had carried out "a campaign of incitement" and created "a poisoned atmosphere" favoring hostile activities.

In Rome, Osservatore Romano, official Vatican organ, denounced the banishment as an arbitrary and unjustifiable act.

The paper said Cardinal Wyszynski had been arrested, and his residence searched, two days before the government announcement.

The Cardinal was transferred to an unknown place, said Osservatore. The paper said he had "signed his own sentence" on the Feast of Corpus Christi last June when, in public sermons criticizing Communist persecution of the Church, he had declared:

"Our second Fatherland is Rome because in Rome resides the Pope, who got his power from Jesus Christ, Pius XII, our supreme head."

Osservatore added that the night before his arrest, Cardinal Wyszynski had spoken of the suffering of saints at the University Church of St. Anne in Warsaw. It quoted him as having said:

"Today one talks of criminals, but maybe the history of tomorrow will talk of 'holy criminals'."

With these last public words, said Osservatore, Cardinal Wyszynski had left a message "that all Catholics will accept and treasure."

Hate Propaganda

Cardinal Wyszynski's removal came only two days after a bitter propaganda campaign had been launched against him in the Polish press and radio.

These attacks, more vitriolic than any previous criticism of him, stressed the Cardinal's failure to denounce Bishop Czeslaw Kaczmarek of Kielce, who was sentenced a week earlier to 12 years in prison.

Bishop Kaczmarek and three priests and a nun of his diocese were found guilty by a Communist tribunal of spying for the United States and the Vatican.

In his "confession," the Kielce prelate allegedly implicated Cardinal Wyszynski, testifying that the Primate had sent regular reports to the Holy See on political, economic and social conditions in Poland.

The trial was called a "mockery of justice" by the U. S. State Department.

From attacks on Cardinal Wyszynski before his removal charged that his failure to denounce Bishop Kaczmarek violated a provision of the Church-State agreement under which the Polish bishops had agreed to punish clergymen guilty of infractions of civil law.

In its first announcement, the Warsaw Radio declared that Cardinal Wyszynski's removal was by "voluntary decision" of the Polish episcopacy.

Its later broadcasts reported the decision as the government's own but sought to create the impression that the bishops had cooperated in the banishment.

The station followed the governmental bulletin with a statement from the Episcopacy saying the bishops would not tolerate activities "harmful to the State" by members of the clergy.

The statement added that the episcopacy would impose sanctions, in accordance with canonical law, "on those found guilty."

European observers felt the language of the statement was guarded. They noted that, although one of the complaints again Cardinal Wyszynski was that he had not denounced the Vatican for its allegedly anti-Polish attitude, the bishops' statement made no reference to the Holy See.

It was felt that the bishops had issued the statement only under severe pressure from the government and, even in doing so, had maintained a passive resistance by refusing to indicate any intention to curtail relations with the Vatican.

Osservatore Romano said the Polish authorities were trying to make the rest of the Polish bishops appear as friends of the regime and "co-responsibles and partners."

The government, the paper charged, is trying to "create bewilderment among Catholics, insinuate doubts in their minds and make them distrust their shepherds."

Cardinal Wyszynski's removal climaxed an anti-Church campaign that had been in full swing in Poland since late last year.

Through several postwar years, the regime, unlike other Communist satellite governments, had maintained a rather uneasy truce with the Church.

Then the authorities began cracking down. When Pope Pius XII announced the elevation of Archbishop Wyszynski to the Cardinalate last December, Polish propaganda organs denounced the promotion as a reward for "his defense of the anti-Polish and pro-German policy of the Vatican."

Cardinal Wyszynski, apparently fearful that he would not be allowed to return to Poland, did not go to Rome to receive his Red Hat.

Last January the government, announcing it had uncovered an espionage ring at the Cracow chancery, convicted four priests and three laymen on charges of spying and engaging in black market deals. One priest and two laymen were sentenced to death, the others to prison terms.

The Communists used the trial as the pretext for promulgating a decree, early in February, giving the government control over all Church appointments, promotions and transfers in Poland.

It was this law, apparently, on which the government relied when it said it was "using its legal powers" to remove Cardinal Wyszynski.

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Brother Michael's Quiz

Read this week's installment of Brother Michael's Magic carefully. Then try to answer each of the following questions. You may use your catechism to help find the answers. Five right is excellent; four right, very good; three right, passing; two right, poor, and if you get less than two correct, Brother Michael is ashamed of you!

1. Who was the head of the Apostles?
2. Why is the Catholic Church apostolic?
3. What was the name of the paralytic at Lydda?
4. About how long had the paralytic been sick?
5. By whose power did St. Peter cure the paralytic?

Answers on page 15

The Rosary

Continued from page 1

also share in His Resurrection. . .

The world will change when we change. But we cannot change without prayer, and the power of the Rosary as a prayer is beyond description. Let me recite concrete instances of its spiritual effects which I know:

Young people in danger of death through accident had miraculous recoveries; a mother, despaired of in childbirth was saved with her child; alcoholics became temperate; dissolute lives became spiritualized; fallen-aways returned to the faith; the childless were blessed with a family; soldiers preserved during battle; mental anxieties were overcome and pagans converted.

I know of a Jew who in the first World War was in a shell hole on the Western Front with four Austrian soldiers. Shells had been bursting on all sides. Suddenly, one bomb killed his four companions. He took a Rosary from the hands of one of them and began saying it. He knew it by heart for he had heard them say it so often. At the end of the first decade, he felt an inner warning to leave that shell hole. He crawled through mud and muck and threw himself into another hole. At that moment a shell hit the first hole where he had been hidden.

At the end of each of the other four decades, four more warnings, four times he changed his shell hole, four more explosions in the shell hole he left, and his life was saved. He promised to give his life to Our Lord and His Blessed Mother. After the war more sufferings; his family was burned by Hitler, but his promise lingered. Last year I baptized him and he is now preparing to study for the priesthood.

Learn to sanctify all the idle moments of life. It can be done through the Rosary.

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Archbishop Macronitis, of Athens, writes: "Nothing remains of our institutions. At Zante the two churches, bishop's house and school for girls, everything was on fire when I last saw them. At Cefalonia the church and rectory completely destroyed. My few Catholics have been dispersed far and wide. I ask for aid for our Catholics who have lost everything of the little they had." He needs $2,000 to rebuild a chapel; for the furnishings, $1,000. Your mite added to others will do it quickly.

HAVE YOU REMEMBERED GOD'S WORK IN YOUR WILL?

YOUNG JOHN

A youth like the beloved Apostle, John, yearns to follow in the other John's footsteps to bring Christ to this people in India. He has just started his six years training. He is without the means to meet the yearly cost ($100) of training. Won't you "adopt" him by giving him this help in any installments? You will share in his prayers and future labors.

HOLY THINGS are the sacred vessels and other articles used at the altar. The expense is always a great problem for our missionaries. Perhaps you'd like to give something:

Statue	$30	Sanctuary lamp	$15	Altar stone	$10
Mass bell	55	Candles, year's supply	20	Crucifix	25
Altar	75	Mass book	25	Chalice	40

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When our new FATIMA SHRINE is built across the Jordan, it can be truly said that Mary has revisited those scenes so dear to her. Your mite will speed it along. A block ($10) will please Her Motherly Heart. With your gift, ask for Monsignor McMahon's new pamphlet, "Hills of the Morning."

GIRLSTOWN, INDIA, needs help. Send a mite to this great work.

FUTURE MISSIONARY IN NEED

Sister Mary Girim has just started her two years training with the Franciscan Missionaries of Mary at Achkout, Lebanon. Her family cannot help her with the yearly cost ($150) of her training. Your help now will win her endless, grateful prayers and Heaven's blessing.

NOVEMBER MASSES for your beloved will be said at once.

HERE IS HEROISM

A grandfather writes: "I am going to walk to work every day—15 cents daily makes about $3.50 a month. I can scrape the other $1.50 and I'll give $5 a month for the lepers. I hope it'll help them." Such sacrifice would be heroic in someone half his age. God bless him and may his example inspire others. Our LEPER FUND greatly needs help. Won't you help, too?

Near East Missions

Francis Cardinal Spellman, President Msgr. Thomas J. McMahon, Nat'l Sec'y

Send all communications to:
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480 Lexington Ave. at 46th St. New York 17, N. Y.

Book Briefs

VIRGINIA BECK SMITH

THE long-awaited new book by Gladys Baker will appear in January. **Our Hearts Are Restless,** a novel, will be published by G. P. Putnam's Sons at $3.50. Miss Baker is the author of the inspirational **I Had To Know** (Appleton-Century-Crofts, $3.), an autobiography in which she describes her journalistic career, her fight for life against the ravages of a disease which doctors said would allow her only five more years of life, and her conversion by Bishop Sheen. Of the book the late Fulton Oursler said: "Every man and woman in search of peace should read **I Had To Know.** Here is the history of a human soul that found its way from confusion to happiness—the kind of happiness that cannot fade and that surmounts even incurable illness, pain and loss. No one can read Miss Baker's book without being the better for it."

• • •

Henry Regnery Publishers of Chicago have issued **St. Bernard of Clairvaux** ($3.50), and **The Letters of St. Bernard of Clairvaux,** complete edition $10. In the first volume the great Cistercian, the 800th anniversary of whose death is celebrated this year, is presented as seen through his selected letters. New translation and introduction are by Father Bruno Scott James, and foreword is by Thomas Merton.

• • •

Scheduled to appear November 11 is Paul Blanshard's newest attack on the Church, **The Irish and Catholic Power.** It is said to be an answer to a challenge appearing in a Jesuit magazine published in Ireland. Readers can expect a repeat performance of **American Freedom and Catholic Power,** widely criticized for its inaccuracies and bigotry.

• • •

New reprints include **The Church and the Catholic, and The Spirit of the Liturgy** by Romano Guardini (Sheed & Ward, two small books in one volume, $2.50); **The Belief of Catholics** by Msgr. Ronald Knox (Sheed & Ward, $2.75); and **Philip II** by William Thomas Walsh (McMullen Books, $7.50).

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He clearly indicates the path to enable you to analyze your personal attributes and faults, and then goes beyond symptoms and causes of mental abuse and disorders to offer you positive recommendations toward achieving "a sound mind in a sound body." In this way you will be able to chart a sure course through the mental hazards that the pressures of modern living create. He makes known to you the keys to mental stability that will guide you in avoiding tension, neuroses, and frayed nerves, as well as paying the physical penalties of heart attacks, breakdowns, and ulcers. You will discover how wonderfully understandable and easily applicable are the sensible practices he outlines as he considers such vital topics as the harmonious functioning of the faculties and how to acquire the lost art of relaxation. He uses the latest psychiatric methods, interprets them in the light of Christian thinking and applies them in plain words and concrete examples to typical difficulties you encounter in your daily living.

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(OSV 10-18-53)

Former Editor

Continued from page 1

the Russian people and intended to fool the Christians of the U.S.A. as well. The few open churches in the capital, to which Western delegations are invariably shepherded to "see with your own eyes that people are still free to worship here" are just part of a cynical hoax. And even now there are plenty who are taken in by it. One union delegation after another comes back to Britain from Moscow, publishes its report and is careful to include references to the freedom of religion which is enjoyed there.

The Communists, of course, understand the game perfectly and so do their closest fellow travellers. For example, Dr. Corliss Lamont, of Columbia University, in his book "Soviet Civilization" published last year by the Philosophical Society, New York, and now on sale in Britain too, repeats the usual propaganda about the "freedom of worship" which is said to exist in the U.S.S.R. but, indiscreetly, he also explains that the long term aim of Communism is to destroy all religion—an aim of which he clearly approves.

The Communists never lose sight of their long-term aims, and that of the ultimate destruction of religion is in the forefront of their minds no matter whether they are opening anti-God museums and closing churches or closing the museums and opening the churches.

Their policy is to use terror where necessary to defeat it; but they realize that that has a habit of simply strengthening the faith of believers instead, and so they rely much more upon "education" in Marxism, in science and against all "religious superstition," whilst at the same time disorganizing and confusing religious bodies as much as possible.

In Russia, where the Orthodox church has a tradition of always ultimately accommodating itself to the existing regime no matter how evil it may be, the task of combatting organized Christianity has been made relatively easy for them. Even so Mr. Lamont has regretfully to record that "the persistence of religious faith among considerable sections of Soviet citizens proves that the creation of socialism does not automatically put an end to religion."

And when the leaders in the Kremlin decided to grab the Baltic States during the last war they made their own fight against Christianity far more difficulut. For in those countries there were considerable Catholic communities and for the first time the Communists tasted—and are continuing to taste—the uncompromising attachment to their Faith which characterizes Catholics wherever they may be.

It is only there, and in the Ukraine, that the Soviet leaders—as opposed to the satellites in East Europe—have experienced what it is like to have a head-on crash with the Catholic Church.

In my view it is those Catholic communities who constitute the most promising "God's underground" in Russia. For in trying to destroy their resistance of the Baltic peoples, Russia's Communists have dispersed whole populations and sent them to the most remote parts of the U.S.S.R. But those very areas are the ones where important development schemes are today being pushed ahead as part of the U.S.S.R.'s defense plan. The existence of Catholics there may prove to be of tremendous importance. For with the uprooted Balts has gone the Faith, and the Mass too. So it is true to say that the Mass is as a consequence now being said in remote forests in Siberia and in tiny villages where tomorrow there may be important industrial populations way up inside the Arctic Circle.

And as priest and people at the end of a Mass in some lonely spot in Siberia say their three Hail Marys for the conversion of Russia, their voices are joined with those of some 400,000,000 others who pray that same prayer in every corner of the globe. That is something more profound and significant than the Reds, being atheists, can hope to understand. But it is one of the most hopeful factors in the world today.

Our Weekly Chat With You

Continued from page 1

means that they are not likely to be led by God to a happy marriage.

When Congress adjourned it had not done anything about keeping obscene material from carriage across state lines by "common carrier," a term which includes transportation by bus, truck, freight, express.

The chief opponent of the passage of the Gathings Bill, which was supported by the Senate, is Representative Emanuel Celler, Democrat Congressman from New York City. It can be presumed that the publishers of most filthy literature, having their residences and publishing houses in New York, would do their best to keep Celler from releasing the Bill for debate. This Bill was being sponsored by Representative Edward Rees, a Republican Congressman from Kansas.

A news item from New York observes: "Catholic and Protestant organizations had urged passage of the Bill. They pointed out that under present law filth peddlers go on selling their obscenities while they are under indictment. Their stuff continues to go through the mails and some of them even advertise the fact that they have been indicted as proof that their products are what filth-seekers want."

A Lutheran minister succeeded in having an ordinance passed at Bayner, Minnesota, forbidding the sale of indecent material.

"Youth for Christ," an international Protestant organization, meeting in Winona Lake, Indiana, called upon federal authorities to take action to clean up newsstands.

The instances we have mentioned prove that it is very easy to procure quite general cooperation in the interest of clean newsstands in every community, but what is everyone's business is no one's business. Hence Catholics, who are pledged by a Confirmation oath to be soldiers of Christ, to work for His cause, to uphold moral ideals both in the home and out of it, should take the initiative.

But if you do try to interest non-Catholic organizations in your community to join you in cleaning up the newsstands, and in writing to Congressman Celler to release the House Bill for discussion, do not represent the NODL as a purely Catholic thing which you want them to help by law. It is a Christian movement which every one who calls himself "Christian" should be glad to endorse and promote, both as a Christian and as an American patriot. If this generation loses its moral sense, what will the effects be on the next generation; and because of our prominence among the nations what will be the effect on the people of other countries?

THE EDITORS

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Looking And Listening

A Guide For Family Entertainment

RADIO . . . MOVIES . . . TELEVISION

"THE ROBE," Twentieth Century Fox.
Legion of Decency rating: Unobjectionable for General Patronage.

I CAN, without hesitation, urge that you see "The Robe." I can not, as some reviewers have, say it is one of the greatest motion pictures of all times or even that it is as good as it might have been.

But before I go to any criticism let me assure you that you will enjoy this film, that it will inspire you and its new method of presentation, Cinemascope, is a major technological advance.

Dale Francis

Richard Burton and Victor Mature have the leading roles and are exceptionally capable. Burton, as the Roman officer who casts dice for the robe, is believable both as the pagan overwhelmed by a sense of guilt for his part in the crucifixion and later as the convert to Christianity. Mature, as his Greek slave, is quietly effective.

Excellent performances are offered by Jean Simmons, as the girl who loves Burton; Dean Jagger as Justus; Torin Thatcher as Burton's father; Betta St. John as Miriam and Jeff Morrow as the Centurion. Not so effective are Jay Robinson, who gives a hysterical, prissy playing of the role of the Prince Regent, and Michael Rennie, who plays the role of Peter far more gently and scholarly than the big fisherman is portrayed in the Gospels.

Cinemascope

While I saw "The Robe" on a screen 68½ feet wide, the effectiveness of Cinemascope is not dependent on the size of the screen but on the ratio of the width to the heighth. The method gives a panoramic view and for this film it was effective. While the view is broadened you soon forget you are seeing a new method of presentation. Actually this is an indication of its success for when the method of presentation insistently makes its presence known—as 3-D methods do—then it can not succeed in its chief purpose of narration.

Although I have read some reviewers who say Cinemascope gave a three dimensional sensation, it did not do it for me and the producers do not claim this for the method. It does give you as wide a picture as the eye can accept and so, by eliminating side distractions, increases the illusion of your own participation in the story being unveiled on the screen.

Stereophonic sound, which lets the sound come from the direction in which it is spoken, adds to the effectiveness except when a camera angle is changed in the middle of a character's lines and the point emanation is suddenly switched from one side of the screen to the other.

Generally speaking Cinemascope is a major advance. It seemed most effective when I sat in a seat at a center point a little more than halfway down. I viewed it, though, from a dozen different positions and it is effective from any point in the theater and there is no distortion except far to either side in the very front half-dozen rows; even there the distortion is not as great as it would be on an ordinary screen. Whether the Cinemascope method will be adaptable to all kinds of productions is something yet to be seen. That it is immensely effective on a spectacle like "The Robe," there can be no doubt.

Story Of 'The Robe'

The story of "The Robe" is probably already familiar. The film is based on Lloyd C. Douglas' fictional account of what happened to Christ's seamless robe after His crucifixion. The film traces the effect the robe has on a Greek slave and on a Roman officer who gambled for the robe and won it.

There are times when the film is tremendously powerful. It runs two hours and 15 minutes but it doesn't seem that long. There are one or two places where the story drags just a little, but for the most part it moves rapidly. It is not a great picture for it lacks a sensitivity and depth that could have made it great. Perhaps the production was too much concerned with being a spectacle to realize its full potentialities. But let me quickly explain, while this is not the greatest of all motion pictures, it is an interesting one and one that deserves your attendance.

The producer limited himself because he took great care not to offend anyone's theological interpretations. But there is less compromise than you might expect. Christ is clearly called the Son of God, the resurrection is spoken of as a fact.

Yet the Christianity is a vague kind of thing, shown as almost a kind of social change in part of its presentation. But for me the most distressing thing was the ignoring of the mother of Our Lord. Perhaps you could expect that her role would not be emphasized in a film by a secular company but she is not only not emphasized, she is ignored.

The marriage feast at Cana is talked about but Mary is not mentioned. The panoramic view of the crucifixion presumably showed her somewhere in the background but only as an incidental figure. It would have been quite natural to mention her presence at Cana, it would have been true to the facts to have made her a major figure at the crucifixion. I can not help but resent the fact that they did neither.

But for all its shortcomings, "The Robe" is an outstanding picture. It is a film you will enjoy and has its points of real merit.

"THE ACTRESS," MGM. Legion of Decency rating: Unobjectionable for adults.

Here is a pleasant little film that the adult members of the family will all enjoy. Based on Ruth Gordon's story of her own early days, it is a nostalgic protrayal of life as it was some 40 years ago. Jean Simmons is excellent as the stage-struck actress. Spencer Tracy is outstanding as the father. Teresa Wright is equally good as the mother. Actually there's nothing to keep the children away except that it is not meant to appeal to them. But for parents, particularly parents more than 50 years old, this will have a nostalgic appeal. In a week when I'm happy to present reviews on three motion pictures you should like, this ranks second to "The Robe" as a picture you should enjoy.

"TORCH SONG," MGM. Legion of Decency rating: Unobjectionable for adults.

My wife Barbara saw this with me and she said she liked it. I liked it all right, too, but I have a hunch women will like it more than men. It is the story of a one-minded woman whose only aim in life is to be a successful entertainer.

Joan Crawford is excellent in the leading role. Michael Wilding is even better in the role of the blind pianist who pierces her armor and helps her regain her better self.

I thought there were short-comings—for instance, nothing told me why the sweet young girl of 15 years before had become the hardened woman of today. But then there is a little of the soap opera in this and perhaps it should not be examined that closely. It was nice to see a beautiful song like "Tenderly" given such a fine treatment, too. The story in this is so-so, the acting is excellent, women are advised to bring handkerchiefs.

ST. LUKE, EVANGELIST — The feast of St. Luke is celebrated by the Church on October 18. A native of Antioch, he studied medicine at Tarsus and rose to great prominence in his profession. He also excelled in painting and sculpture. Photo reproduces a work attributed to Raphael, which is part of the Allinari collection in Italy. It shows the Evangelist painting a portrait of the Blessed Virgin. St. Luke was the companion and helper of St. Paul with whom he traveled on missionary journeys. His Gospel is the longest of the four and is considered the finest from the literary point of view. Tradition teaches that he died a martyr's death about 74 A.D.

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WILL YOU HELP ANSWER THE B.V.M.'S PRAYERS?

Dubuque, Iowa (Special)—Sisters of Charity, B.V.M. at Mount Carmel—Motherhouse of the B. V. M.'s—are praying fervently that God will move the hearts of their friends and alumni to help them in their building program, according to Mother Mary Josita.

They need facilities to take care of sick and elderly Sisters who have consecrated their lives to the community's work. They also urgently need more space for the expanding novitiate and for training the young professed Sisters.

To meet these pressing needs the National Federation of B.V.M. Alumni is conducting a drive for $500,000. It is hoped that this drive can be completed in time to present the money to the Sisters on November 1st, the 129th birthday of the Congregation.

To answer the Sisters' prayers, many generous contributions—large and small—are needed immediately. Every Catholic who has benefited from the training of the Sisters—or who realizes the vital importance of its mission in these troubled times—is urgently requested to share in this undertaking.

Readers of Our Sunday Visitor are especially invited to contribute to this fund drive. Contributions should be sent to the National Chairman for this drive, Miss Marcella O'Neil, 6223 N. Magnolia Ave., Chicago 40, Illinois. They are urged to act today to do their part in answering the B.V.M.'s prayers.

(Make checks payable to MOUNT CARMEL EXPANSION PROGRAM.)

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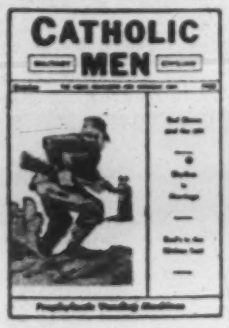

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Missions—Home and Foreign

This discussion deals with article on page one. Please be sure to read it carefully

JOHN: What is understood by Foreign Missions?

MARY: What do we understand by Home Missions?

CHARLES: What is understood by the Near East Missions?

ANN: How are the Home and Foreign Missions supported?

Questions For The Class

What is the cost of memberships in the Society for the Propagation of the Faith?

CLASS: Annual memberships are $1.00; perpetual memberships are $50.00.

What proportion of the contribution of the membership is given to the Foreign Missions?

CLASS: Sixty per cent, or sixty cents of the annual membership and the entire Perpetual Membership.

Does that mean that the Home Missions receive forty per cent or forty cents?

CLASS: Yes, that is the way the memberships are divided.

Is the Mission Sunday Collection divided in the same way?

CLASS: Not exactly, the Home Missions receive forty per cent of that, but the sixty per cent is divided between the Foreign Missions and the Near East Missions. The Society for the Propagation of the Faith for Foreign Missions receives fifty-one per cent of this collection, and the Near East nine per cent.

Are there any special spiritual benefits derivable from membership in the Propagation of the Faith?

CLASS: Yes, it is one of the most richly indulgenced of all apostolic movements, since it is designed to spread the faith or to preserve it.

But don't the Missions receive many gifts throughout the year?

CLASS: It depends on what you mean by "many." They do not receive proportionately many, but the number is considerable. However they are mostly gifts for some special purpose according to the desire of the donor, and cannot be used for purposes to which the National Director or the Holy Father might prefer to apply them.

Is the Catholic Church Extension Society identified with the Home Missions?

CLASS: The Catholic Church Extension Society does take care of Home Missions and of home missioners, but it is not, strictly speaking, part of the Society for the Propagation of the Faith for Home and Foreign Missions.

Is not considerable money gathered by missionaries, Home and Foreign, who visit parishes in the United States for a special collection?

CLASS: Over the year, in the aggregate, the amount would be considerable, but when it is added to what is sent by Diocesan directors to the National Office for the Society for the Propagation of the Faith, it still leaves the per capita contribution of Americans fifty-six cents.

Should You Respect Them?

The 'Wrongs' Of Others

CECILIA WADE

Dear Jane:

THIS will sound plenty silly to you at first — "Respect the wrongs of others!" Do I hear you saying that does not sound right? Oh, that is not the way you heard it, eh? The way you heard it, we should respect the rights of others, not the wrongs! But let me explain.

The other night I came home from school with a bad case of hurt feelings. I was moping around the house and casting gloom on everything. Daddy insisted that I "talk it out."

He agreed that Sally "did me wrong" when she took for herself a privilege that was definitely to be mine. "She should respect the rights of others," I said fiercely.

"And you should respect the wrongs of others," Daddy said right back at me.

"Whatever do you mean by that?" I asked.

"Just this," Daddy said. "If you had accepted the 'wrong Sally did you' without complaint, inwardly or outwardly, and offered it to Jesus through Mary in a spirit of loving reparation, you would have made of Sally's 'wrong' a great favor to you. She would have given you unwittingly the opportunity for merit in heaven."

So-o-o, now I am respecting the "wrongs" of others as well as the "rights," in the sense that I appreciate the value of these opportunities to merit for heaven. But don't respect the "wrongs" of others in the sense that you uphold anyone in wrong-doing, of course. As Daddy says, it is possible to carry even a good thing too far!

Till next week,

Anne

Missions

Continued from page 1

"preach the gospel to every creature" (Mark 16:15).

Those who make small money contributions to the Missions should think of the sacrifices made by the more than 100,000 persons who devote their entire lives to active work in the Mission Fields, to the thousands even of our own countrymen who have given up everything to consecrate their entire lives to such work without personal remuneration.

In addition to this one collection Catholics are given the opportunity of becoming members of the Society for the Propagation of the Faith for Home and Foreign Missions for an annual fee of $1.00. Membership offerings in the United States are divided on the basis of 60-40. In other words 60% of annual membership dues go to maintaining the Foreign Missions and 40% to the Home Missions.

Putting all the money together, it hardly amounts to one cent per day for each Catholic. For the gift of faith which came to us without any struggle we should show our appreciation by helping to bring the same gift to others who, unfortunately, were born of pagan parents in most other lands, or of parents who lived so far away from a parish church in this country that they are poorly instructed, and their children depend on instruction brought to them by traveling missionaries.

Bishop Sheen is the director of the Society for the Propagation of the Faith in our country. Read his "God Love You" column every week in O.S.V. See page 6 of this issue. Tune him in weekly on radio and TV.

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A Non-Catholic Looks Us Over

Finds 'Real Miracle' In The Mass

BETTY JEFFRIES

THEY told me she was a saint. So I drove through a hot day to see her. Certainly a saint ought to be able to advise one about spiritual matters.

She was a farm woman. Hard working, poor, sharp tongued. Not many people knew about the small Wisconsin town near her farm. The day I got there nearly a hundred thousand had found the way. Suddenly, almost overnight, the village had leaped into prominence. Both restaurants were jammed and neighboring towns doubled up to make room for the overflow.

All because of the Apparition. The Apparition of Our Lady. For nearly nine months the farm had been receiving visits from the Queen of Heaven, she said, and from almost every state in the union people were coming to see what an Apparition was like.

Day after day the woman stood in her dusty driveway and told her story to the increasing crowds. The procedure was the same for them all: first a Hail Mary at the wooden fence facing the small tree where Mary was supposed to have appeared, then the recital of the past visits. Occasionally there was a variation. Usually when some eager pilgrim trampled across the small flower bed. Some farm women are as sharp with their tongues as a man with a whip. This was one of them.

I stayed in the village more than a week, visiting the farm and listening to the story and watching the growing mob. I was there the day of the August "Apparition." Nothing happened. Some, conditioned by lay exhorters, saw the sun spin, turn a hundred shades, dance in the sky. The rest of us saw only the heat of noonday and a tanned middle-aged woman stand before a tree, turn and repeat to the thousands the homilies she'd been saying since the crowds first appeared at the place two months before. At the end of the speech, she fainted.

Learned What Sanctity Is

That was a long time ago. In my spiritual progress, that is. The hysteria in the people, the uncomfortable feeling that regardless of religious affiliations, the mob would rather have a fake miracle than no miracle at all, the presence of the woman's mother in the procession walking slowly to meet the supposed Mother of God though she was a known spiritualist, all these soured me on so-called miracles for a long period. Also on individuals whose lives, gone beyond the Soap Serial stage, are filled with visits from Heaven and vice versa.

But everything has its purpose if you look at it in the right way. I went to see a saint. I thought in my ignorance saints were specially born people whom one looked at and sighed over then left to go regretfully back to ordinary life.

She wasn't a saint. Not then, anyway. But she taught me that sanctity is a goal one works for. God gives it to anyone, the sinner truly repentant as well as the person graced all his life with spiritual goodness. A saint doesn't come about from birth but from God and his own dedication.

Some people crave the emotional excitement an apparition brings. I always was fascinated by it myself until that summer in Wisconsin. Now I realize more clearly than ever where the real miracle occurs in Catholicism. In the Mass.

Had I not gone to the small town to see the Apparition that never happened, I would never have seen so definitely the wonderful miraculous occurrence when the bread and wine in the hands of the priest become Christ's Body and Blood.

There is nothing fake about that miracle. No crowd loving the excitement more than the true facts. In the quiet serenity of the sanctuary when all eyes are on the altar, then the real miracle of this life occurs. Then the real meaning of eternity is clear.

I never thought I'd think of the Wisconsin event without remembering the bitterness it sowed between those who believed and those who didn't. But without those months of watching, I doubt I'd have such a deep appreciation for the unemotional meaning of the Mass. The tremendous surge of divinity that emanates from the True Presence of Christ at the altar to the eager soul of every kneeling figure in the silent church.

There is the Apparition, the miracle that counts. Lourdes, Fatima, all are important, all are loved because they are the personal visits of Our Lady; they show us the way we are to live. But the essence of Christianity, it seems to me who went one day to find it in a small farm, is in the sacrifice carried out during the Mass. Sainthood is a continuous determination to live one's life for, by, and with God; the Mass is the generosity of God for all, those who reject Him as well as those who accept, those who sin as well as those who are holy.

Cardinal Newman put it simply, "It is the Mass that matters."

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A Word To Non-Catholics

For The Whole Man

MICHAEL MONDAY

IF it is a mistake to suppose that the Catholic Church depends on loud-speakers and the other paraphernalia of present-day propaganda in forging ahead, it's just as naive to imagine that she has nothing to offer the prospective convert.

Once he is able to accept the fact of an infallible teaching authority, the Catholic Church presents him with a Creed that "hangs together." It's consistent—well integrated—something he can sink his intellectual "teeth" into.

She paints the pageantry of Jesus in heaven with His mother, surrounded by angels and saints, all of them praying for this particular convert and wishing him well. Purgatory, he learns to his relief, means that he will not be damned for trifling faults and imperfections. All his sins, mortal or venial (provided he is repentant), can be forgiven in the confessional. By his prayers, he can keep in touch with and help his dead relatives and friends, still suffering, perhaps, in purgatory.

For his Sunday worship—every morning, in fact—he has the Mass, the Sacrifice of Christ's Body and Blood. The sermons at Mass are straightforward, unvarnished instructions, rarely lasting longer than ten or 15 minutes. He believes that Jesus is present on the altar, visibly and bodily, and hence he may visit the church at any time for conversation with Christ.

However, there are no ands, ifs, or buts about any of these teachings. The Catholic Church can allow no picking and choosing among beliefs. It must be all or none, since all have been revealed by Jesus.

Catholic moral teaching is a middle-of-the-road affair avoiding the extremes of puritanism and libertinism. The inquirer finds, for instance, that as a Catholic he may play cards and drink temperately, but he may never divorce his wife and marry another.

The Catholic Church is fortunate, too, in never having become identified with any particular social class in the community. She is not especially Anglo-Saxon, any more than she is Latin or Slav. Her priests, recruited mainly from middle-class families, have a large sympathy for the fears and problems of the poor. The peculiarly impersonal nature of the Catholic worship also tends to cut social barriers to the vanishing point.

In short, an appeal is made to the whole man. There is dogma for the intellect morals for the will, and ritual for the senses, with a synthesis of all these elements in the liturgy.

GOD LOVE YOU

Most Reverend

Fulton J. Sheen

WHY is it that secrets are so hard to keep? Because they are good news above the general average of information communicated by word of mouth. Everything that is good tends to diffuse itself. The sun is good and it diffuses itself in light and heat; flowers are good and diffuse themselves in their perfume; the love of husband and wife is such a good secret, that it diffuses itself in the generation of children. God is good, and He diffused Himself in the revelation of the Old Testament, in the Incarnation of Jesus Christ and in the infusion of His Redemptive Grace into our souls through His Holy Spirit. It was a secret so good that not even God could keep it.

Sunday, October 18th, is the day in which the Catholics of the world will have an opportunity to prove themselves good. If they love the secret of their Holy Faith, they will be unable to keep it to themselves: they desire to diffuse it to others in the poor missions of the United States, and to the 1,100,000,000 pagans in the foreign missions.

On that day the Society for the Propagation of the Faith will give you and your parish an opportunity to prove that you are Catholic. Catholic means universal, and universal means being missionary to the ends of the earth.

40% of the sacrifices will go to the home missions of the United States.

51% of the sacrifices will go to the Holy Father for the foreign missions.

90% of the sacrifices will go to the Catholic Near East.

Here are some reasons for not keeping the secret of your faith, but for telling it through sacrifice.

1. 1/3 of the people of the world earn less than 50c a week.
2. 2/3 of the people of the world earn less than $2.00 a week.
3. 2/3 of the people of the world go to bed hungry every night.
4. If all the pagans walked in single file, night and day, one per second, it would take them 35 years to pass before you.
5. The average cigarette smoker last year spent $95.00 on cigarettes. This is twice as much as the per capita income of the continent of Asia. It was also 186 times as much as the Catholics give to support all the missions both at home and abroad.
6. We must not go before the Judgement Seat of God barren. He will ask each of us, "Where are your children?" If we beget them not in the flesh, we must beget them in the Spirit by making converts. Your sacrifice will help others make converts in your name.
7. Thank God for your blessings, by a sacrifice which will make Him honored and loved by others.
8. Make reparation for your sins by aiding in the conversion of others.
9. Deny yourself a luxury, or several days salary, or some of your capital that you may by that act of self-denial be incorporated to Christ on the Cross.
10. If you miss the opportunity to sacrifice in your Church on October 18th, send your sacrifice to your Diocesan Director or to the National Director of The Society for the Propagation of the Faith.

GOD LOVE YOU to the following: to G. D. $1. "It is the ticket money for a movie that my wife and I were going to see. We found it on the objectionable list and did not go to see it." . . . to B. O'D. "The enclosed $100 is for the missions. It is what I had intended to spend for a coat in the August sale." . . . to H. A. "This check I received from my insurance and I want to give it to you for The Propagation of the Faith." . . . to M. V. H. for $57. "Earning this money was a sacrifice. Parting with it for the missions is my reward. Thanks for showing me the way to celebrate my 57th birthday." . . . to A. J. L. who sent $3 in keeping with a promise to send the first check in every checkbook to the Missions. . . . to Mrs. B. "I am sending you a check for $5.00 for the missions, in atonement for all my sins." . . . to T. M. and M. "I am 7 years old. I feel very sorry for the little children in the far away missions. Please accept the enclosed $5 which I received selling flowers in front of my house."

Cut out this column, pin your sacrifice to it and mail it to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 East 38th Street, New York 16x, New York or your Diocesan Director.

Red Dooley's GUARDIAN ANGEL

ARTIST:
RICK HACKNEY

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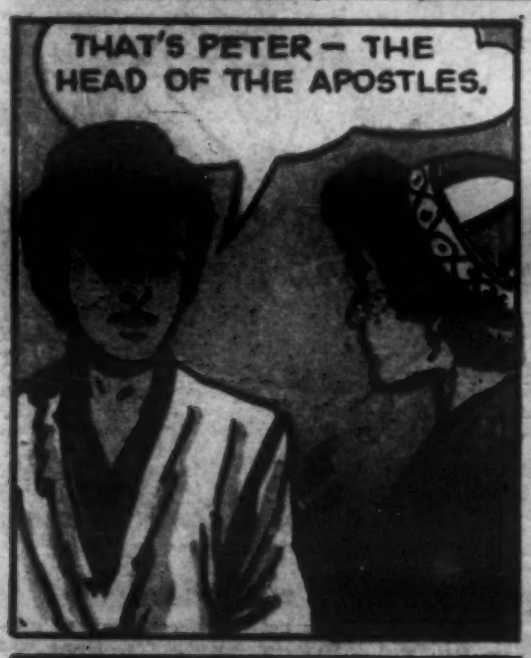
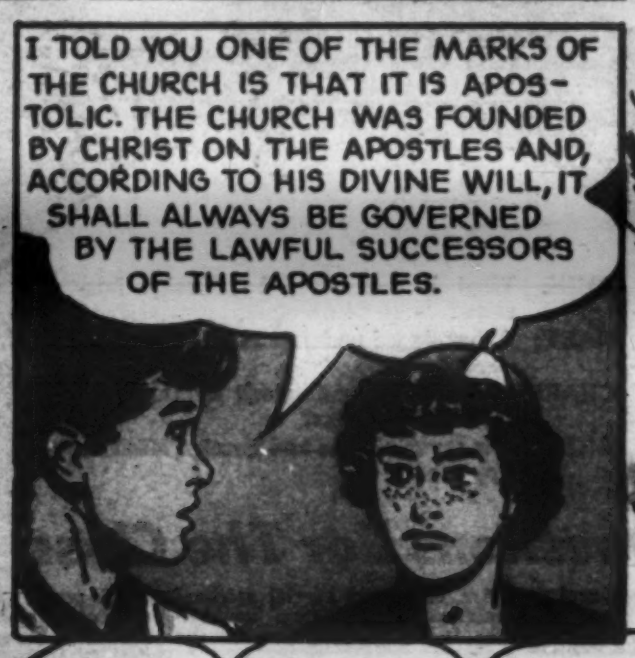
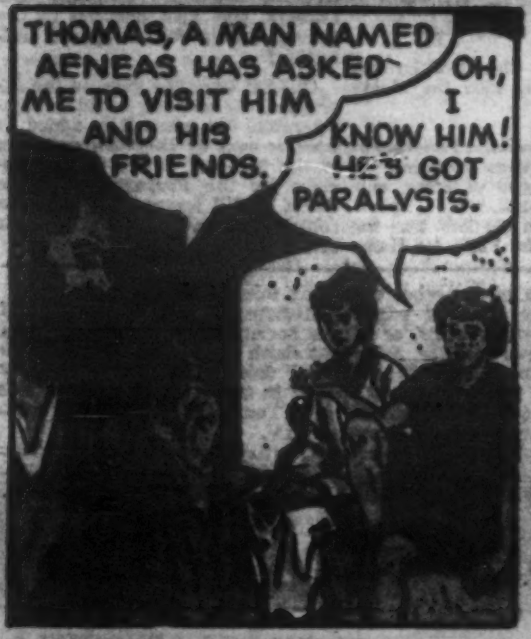
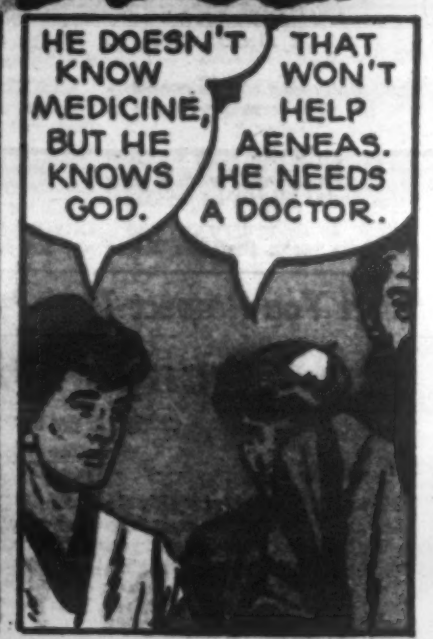
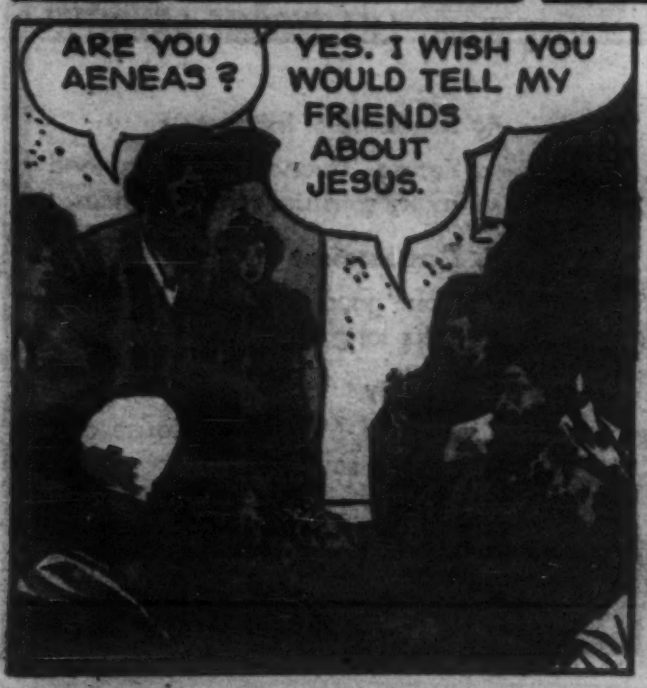
by Father Demetrius Manousos, O.F.M., Cap. Artist: Addison Borbank











NEXT WEEK: BAD NEWS.

Catholic Youth Week . . . Oct. 18-25

MARY TINLEY DALY

Program For Everyone . . . From 7 To 30

REMEMBER the old song, "Accentuate the positive, e-liminate the negative . . ."?

That's exactly what organized Catholic youth—six million strong—are doing.

While woe-betiders lament juvenile delinquency, seeking to curb it by stricter police action, these six million proclaim their stand. **Youth with Faith,** they declare, is America's hope. They have chosen this—voluntarily and in their own conclave—as the theme of the third annual National Catholic Youth Week, October 18 to 25.

The Bishops of the United States have set aside that week, ending on the Feast of Christ the King, to focus attention on this vital segment of our population: boys and girls, young men and women, between the ages of seven and 30.

Sponsor of Catholic Youth Week is the Youth Department of the National Catholic Welfare Conference, coordinating agency for Catholic youth work in the United States and representing all of the Catholic Bishops, Archbishop John J. Mitty, D.D., of San Francisco, chairman. Monsignor Joseph E. Schieder, Ph.D., is director of the Youth Department, Father J. Eugene Eiselein, assistant director.

During this week particularly, the Bishops want to stress the need for strong youth programs, to note the contribution made to the nation by the youth programs conducted by Catholic church and lay organizations and to encourage further participation by youth.

Four-Fold Plan

The programs are balanced on a four-fold plan—the balance being kept in proportion by the young people themselves: physical, social, cultural and spiritual, and designed to produce leaders for the community and the nation.

The theme is meaningful. In choosing it, these young people interpret it this way:

Youth with Faith in God have the strongest foundation for fashioning their lives according to changeless law.

Youth with Faith in Country recognize that they, its citizens, respect its God-given authority.

Youth with Faith in themselves confidently translate their idealism into positive, responsible citizenship.

Nor is this just a lot of high-sounding talk. Let's see what these organized youth groups have been doing in various parts of the United States:

A course in career guidance with consultation arranged for individual students with leaders in prospective lines of work, conducted by a CYO in Milton, Mass. . . .

A day of recollection attended by 840 public high school students, sponsored by Sheboygan, Wis. CYO . . .

A CYO Snow Ball — complete with Snow Queen Contest — in Essex County, N. J. . . .

Baseball and softball leagues for boys and girls in Galveston, Texas . . .

A "Bring-Your-Parents" night for the games in St. Louis . . .

Party for the patients of the Army and Navy Hospital given by Senior CYO of Hot Springs, Ark. . .

A song-dance "Campus Scampers" with a cast of 100 in Detroit . . .

Competitive Talent Show with 36 ameteur acts in Brooklyn . . .

"Adoption" of a troop in a foreign land for exchange of letters, program experiences and gifts by Senior Girl Scout Troop in Providence, R. I. . . .

Swimming, diving and life saving courses arranged by Catholic Youth Center of Wilkes-Barre, Pa. . . .

A "briefing" for young men facing military service, with talks by World War II veterans, CYO sponsored in Portland, Ore. . . .

Positive Action

This is but a sampling of what is going on. In addition to athletic, recreational and educational programs, these organized groups take positive action on such things as modesty in dress, decent literature, group religious activity and the study of solid principles that can be applied to ordinary experiences. There is the help-the-other-fellow angles too: participation in civil defense and blood donor drives, aid for war-impoverished families, help with local charities.

There is a youth organization for everyone within the seven to 30 age range—possibly more than one.

Served directly from the Youth Department NCWC, in Washington are:

National Council of Catholic Youth: the Diocesan Section comprised of groups centered in parishes; College-University Section—groups of Catholic students on compuses of Catholic and non-Catholic colleges.

Diocesan Youth Offices in the 130 dioceses of the U. S. and its possessions, through the Diocesan Youth Directors.

National Catholic Camping Association, federating and servicing agency for Catholic camps, about 400.

In addition to the CYO—Cath-

Continued on page 12

Father Conroy with the O.S.V. group at Castle Gondolfo, following an audience with Pope Pius XII.

Father Conroy Talking

From Rome

THE hour of 5:15 on the afternoon of September 22, 1953 will long be remembered in the minds of those making this year's **Our Sunday Visitor** pilgrimage For it was then that all of us were privileged to see and hear His Holiness, Pope Pius XII, the gloriously reigning Vicar of Christ on earth. It was the climax of thousands of miles of travel, even though Fatima was along the way.

I have seen and talked with the Holy Father before in private. That of course, was a never-to-be-forgotten experience. But this audience had its own thrill, even though it was a general audience and attended by nearly 6,000 other people, jam-packed into the courtyard at Castel Gandolfo.

Due to the excellent connections of our guide, our group was able to witness the audience in comparative comfort. We were placed in a special balcony and were able to observe the Holy Father from not more than 50 feet. I should

Continued on page 12

Vocations — Women

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welcome candidates, who wish to consecrate themselves to the Divine Heart of Jesus by taking care of children, the aged or missions. Apply to the

Reverend Mother Provincial,
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Girls graduated from grammar school and young ladies up to the age of 30, desirous of dedicating their lives to the service of God and to missionary activities at home and abroad are welcome! Write for particulars about the Missionary Sisters, Servants of the Holy Ghost, stating your age and education. Enclose snapshot. Address:

Mother Provincial, Techny, Illinois
(Techny is 10 miles North of Chicago)

The Church needs missionaries. Where are you, courageous and generous hearts? You can save souls by using the talents God gave you. Join God's Army! You can be a catechist, domestic worker, teacher or nurse. Young women between the ages of 16 and 27 are qualified to enlist. For inquiries address:

Rev. Mother Provincial
Pallottine Missionary Sisters
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Vocations — Men

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Young Readers and Writers

ALMA SAVAGE, Children's Page Editor

Letter from Alma

FATHER JAMES HEALY, S.J. from the New England province, has just returned to the states for a few months after spending five years as a missionary in Jamaica, West Indies. He spoke of some of his early impressions there.

"When we were preparing the little church for Christmas that first year," he remarked, "I looked at the crib and it seemed very strange to me. It was different from anything I had known in the states. There were no pine boughs, for instance, and no snow, no electric lights, and it made me wonder . . . As a background for the Holy Family there was a donkey, a palm tree, a thatched roof on the little stable, and THERE WAS AN AIR OF POVERTY ABOUT THE FIGURES. Everything had been taken from the Jamaica countryside.

"Then suddenly it came to me that THIS IS THE WAY THE BIRTHPLACE OF OUR LORD REALLY LOOKED.

"The donkey belonged there because Our Lady rode on it. The palm tree was in keeping because the Holy Family had probably stopped under it for shelter, and of course, Our Lady had never seen a pine bough. So here was a crib whose whole atmosphere was part of Jamaica, and at the same time, was proper for Palestine as well. I knew then that if Our Lord could come to twentieth century Jamaica He might well say: 'This hill country reminds me of my childhood.'"

He would see mothers riding on donkeys with babies in their arms. He would see children carrying water on their heads as He Himself had done to save His mother a trip to the well. He would feel at home, too, trudging up the steep paths and the stony hillsides of Jamaica.

Our Lady in Jamaica

Father Healy pointed out that in her appearances over the years Our Lady has avoided the cities. "You remember, she came to Mexico and appeared on the hilltop to a poor Mexican at Guadalupe. Always she has appeared to the simple: in the Pyrenees Mountains she appeared to children, at Lourdes to the child, Bernadette, and again at Fatima to three young sheep-tenders.

"I am sure," Father Healy said, "Our Lady would like to be close to those of us who live in the cities if we were not so busy with our own activities."

Father Healy spoke of the enthusiasm the people showed when the statue of Our Lady came to Jamaica some years ago. "She is very near to the people," he said. "They took her to their hearts as if they knew that she would understand and love them, which I am sure she does.

"For example, in a little Jamaica town where there are only 500 Catholics, 1,200 people marched with her statue. And when Our Lady was given the greatest religious procession that Kingston, the capital, had ever known, a charming incident occurred. As her statue was passing between the crowds of people massed on both sides, one poor old woman said:

"'MY! JUST SEE WHAT A GOOD AND BEAUTIFUL LADY CAN DO!'"

All But Wings

Father Healy confessed that he had a particular interest in choir work among the less fortunate boys in Kingston, Jamaica. He says:

"There are hundreds of little hearts willing to sing Our Lord's praises (and our Holy Father has expressed the wish that this be done more and more); there are hundreds of sweet young voices waiting to be trained . . . but there are hundreds of little stomachs that need to be filled before these voices will sound right.

"In order to develop these lads into a well-trained choir," he said, "much is needed. Besides regular and more strengthening food, we would need blackboards, a piano, and lots of books. And of course," he added, "one must have cassocks, surplices, bow ties, and white collars. Those white collars," Father Healy said, "look so pure and

white against the clear, dusky skins—it is all more charming than one can describe.

"But who can say that these things will not be possible at some future date?" he murmured. "Think of it—a modest boys' choir, well-trained and even vested! Who could hope for anything better?"

This is a truly lovely thing to think about. It could prove a real challenge to us. I understood, as I heard the wistful note in Father Healy's voice, how much the reality of such a choir would mean to him . . . and suddenly I thought, how thrilling it would be if a good number of Our Sunday Visitor readers might be inspired to help bring this about.

We can help in ways both big and small. For the next six weeks we can reach Father James Healy, S.J., by writing to him at Jesuit Mission Associates, 1106 Boylston Street, Boston, Mass.

Hester And The Gnomes

By MARIGOLD HUNT

THE story I am going to tell you begins on top of a hill in the west of England. Mr. and Mrs. Tann and their daughter Hester live on this hill and they have a hen farm called Quat Hill Egg Farm. There are two thousand hens on the farm, so they need extra help in looking after them, and for this they have a man called Tom, a small donkey, who helps with carting and who Hester rides when they are both feeling like it, a brown farm dog called Tubby, and nine cats. Tubby and the cats' work is to keep the rats from stealing the hens food and their eggs, and very hard work it is.

There is a maid called Bessie who lives in the house and helps with all the things Mrs. Tann hasn't time to see to, because she works all day on the farm.

Hens are rather silly birds, but they know how to get their own way, and I am grateful to Mr. Tann's because without them there would have been no story. It happened one summer that there was a drought in that part of the country, and the hens, like everyone else, were a little short of water. So they did what hens always do, if they are not perfectly comfortable: went on strike. They just stopped laying eggs, and nothing Mr. Tann could say about how it was sure to rain soon, made the least impression on them.

So at last he went off to the post office and sent a telegram. In answer to it there arrived a stout gentleman in a derby hat with a hazel twig in his pocket. Holding the twig between his fingers, he walked all over Mr. Tann's acres, with Mr. and Mrs. Tann and Hester trotting anxiously after him. He was what is called a water-diviner; he made his living by finding out where there will be water if you dig for it.

When they came round to the orchard, quite near the house, the hazel twig jerked down towards the earth and seemed to be trying to get out of the stout man's hands. He put it in his pocket, and said that about 150 feet down, under Mr. Tann's best pear trees there was enough water to drown all the hens every day for ever without affecting the supply, and that he thought it was probably an underground river.

And that is how it happened that workmen with a great steel drill came and drove a hole down through soft earth and hard rock, coal and blue clay and red mud, and heaven knows what else—all the way down to the great river Torg. What no one up above thought of was what the people who lived down there would make of it.

They were very much upset indeed, in fact the frailer, least courageous of them fled up or down the river at the first rumor of unfamiliar sound, and as the noise grew louder and louder, more and more fled from their homes, until the only ones left were a colony of gnomes.

Gnomes are very brave and deliberate people: they stayed till the roof of the tunnel split and cracked above their heads. Then even they felt that some action must be taken, and what they did I will tell you next week. This story is about their underground world, and the world up above them, and how some of the people of each world met and made friends at last. Do you think you will like it?

(to be continued next week)

Rhino In The Duckpond

"There's a rhino in our duckpond,"
Said the farmer to his wife.
He's in three feet of water,
And swimming for his life
"Distressing," cried his lady
"That really will not do;
Jump in and save him, dear,
And we'll give him to the zoo"

Tribal Membership

WOULD you like to share membership in a club with an Indian tribe of boys and girls? If you became a member you would also share in the many prayers and sacrifices of these children of the prairie during the school year.

This means that you would help Father Gregory with St. Joseph's Shelter Home for poor Indian children. Father wrote that he had just returned from visiting the Indian reservations nearby, and he said:

"All the homes show the same poverty and want. The floors are plain earth, and often when it rains, little muddy rivulets make their way across the room. In the kitchen is a little oil burner, or an old stove. The pantry is a few crating shelves nailed on the wall. These shelves are never filled and are more often than not bare."

To the boys and girls who help, even in a small way, Father Gregory will send a Tribal membership card. It would be very nice indeed to be remembered in the prayers of these boys and girls. His address is:

Father Gregory, St. Joseph's Indian School, Chamberlain, South Dakota.

Chats Out Of Church

A Time For Gift-Giving

FATHER RAY GRIBBIN

Hello Boys And Girls!

NOT very long ago a very wise priest wrote a book. It was about the Mass. And in it he had a wonderful idea about the Offertory. He said that we ought to think some time of a great field of golden wheat. The stalks of wheat are there side by side, waving together in the breeze, soaking up the sunlight together, drinking up the rain. Together they fall before the blade of the reaper. They are threshed, and the kernels of wheat are carried to a mill.

Here the wheat from the field becomes flour. Some of it is sent to bakeries, to be made into cake and bread. Some is sent to the poor people in Europe or Asia. Some is sent to the stores, where your mother may buy it. In fact, when it gets to the stores anyone may buy it, including the Sisters.

Some of the wheat, then, goes to the Sisters' convent, and there a bit of it is used to make the hosts that are used at Mass. Of all the kernels of wheat in the field these kernels are chosen to be a part of the Mass! The other kernels may help to make sick people well. They may help feed poor people who are starving. But only these kernels become a part of the bread that will be changed into Our Lord's Body and Blood. What a splendid privilege!

And what a splendid privilege it is for the grapes that are used to make the Mass wine. On the sunny hillsides there are millions of grapes. Some will be made into plain juice, and fat people will drink it in the hope of getting thin. Some will be made into jelly, for us to put on bread at breakfast time. Some will be made into wine, and be sold in saloons, and make people drunk. But some will find their way to the altar, and be offered to God, and, like the kernels of wheat, be changed into Our Lord!

Before the bread and wine are changed, though, they are offered to God. That is why the priest lifts the gold plate bearing the white host into the air and says the beautiful prayer that you will find in your English missal. That is why he holds up the chalice and prays again for himself and for all his people.

Really, though, there are three things that should be offered to God at this part of the Mass, the bread, the wine, and ourselves. You see, the Mass is a time for giving gifts to God. It is a time when God expects to receive something from all of us. And the something that He wants us to offer Him is our very own self. He wants us to promise to love Him. He wants us to offer Him all the things that we have to do.

As the priest is holding up the host and the wine He wants us to pretend that the priest is holding us up, and He wants us to say, "Lord, here I am. I belong to You. Help me to stay close to You. Allow me to do nothing that will offend You. Let Me love You more than myself, forever and ever."

Shirley's Prayer

SHIRLEY GIBSON,
Grade 6, Little Flower School

HOLY Mary, blessed by God,
Chosen for virtues so true.
Mother of Jesus, example for all
May we be more like you.

I Want To Be A Cowboy

I want to be a cowboy
And roam the woolly west,
To ride a bucking broncho
And gallop with the best
I want to be a ranch-hand
And strum on a guitar,
And blaze away with six-guns
And gamble in a bar.
My dreams are all of prairies,
And of horses on the run;
But I cannot be a cowboy—
So I think I'll be a nun!

Teacher—Can you give me a sentence with the word "officiate" in it?

Tommey—A man got sick from a fish he ate!

1,800,000 children
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are NOT being reached.

Report of Bishops' Committee CCD at Annual Meeting of Hierarchy

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A Child Leads The Way

Mama Marto's Little Girl

M. D. AMATOR

THIS week witnessed once more the innumerable throngs that went their way to the Cova da Iria at Fatima, Portugal. Last year the sea of people that flooded the sacred spot was estimated at 600,000 for the week of October 13. Cardinals, bishops, priests, religious, and lay people all join in responding to the requests of the Immaculate Heart of Mary made to three small children 36 years ago.

Of the three favored children, little Jacinta was the youngest, being but seven years old at the time of the first apparition. But Mama Marto's little girl was by no means a baby when it came to doing what the Blessed Virgin had asked.

This little child took seriously everything she saw and heard in the apparitions; she obeyed the commands of the Blessed Mother under the most trying circumstances. Our Lady's requests for prayer and penance, this small child carried out to the fullest, even to a heroic degree that would put adults to shame.

Little Jacinta relinquished the innocent things of a child, and turned to the more serious things of penance. The bright and gay little girl who loved to play and to dance, directed all her thoughts and energies toward reparation to the Immaculate Heart and prayer for sinners, once she had beheld the beautiful Mother of God, and the terrible vision of hell "where poor sinners go."

In the fields, watching their sheep, the three children often gave away their lunch to some poor people, and offered their hunger as a penance for sinners. On one such occasion, they became very thirsty and Lucia fetched some water and told Jacinta to drink, but she would not. "Why?" queried the older girl. "Because I want to suffer for the conversion of sinners," was the quick reply.

Later that afternoon, Jacinta remarked how her head ached, and her brother reminded her, "Don't you want to suffer for sinners?"

"Oh, yes, yes, I do," replied little Jacinta, holding her head in her hands. The rest of the day she said no more about it.

Another day the children found a piece of cord on the road. By chance, Lucia tied it on her arm, and soon noticed that it hurt. She suggested to the other two that they tie it around their waists as a mortification, which they did.

The pain was so real that at times tears rose to Jacinta's eyes. Then Lucia would urge her to take it off, but the little one would not. "No," said, Jacinta, "I want to offer this sacrifice to God in reparation, and for the conversion of sinners." With this, she continued the practice.

The following month when the Blessed Virgin appeared to them, she praised them for this practice, but added in a most motherly fashion that they should not wear the cord at night.

The children were extremely careful to hide this mortification from everyone, and simply pretended that the cord was used to tie up the wood they had to gather. During her last illness, Jacinta gave her cord to Lucia requesting her to burn it, which she did. Does not this put to shame many moderns who are avid followers of the cult of bodily comfort!

In her last illness, Jacinta admitted to Lucia that she was often very thirsty, but did not drink anything, and that she felt a great deal of pain but wouldn't turn over in bed and that was why she couldn't sleep. This from a child of so few years!

Among almost the last words spoken by Jacinta were these: "The sins that bring most souls to hell are those of impurity. Fashions in dress will offend Our Lord very much. People who love God should not be slaves to this fashion. Our Lord is always the same."

Often nature revolted, and her penances caused little Jacinta to weep bitterly. But she would quickly repent for her tears with, "I want to suffer this for poor sinners and for reparation."

When she said goodbye to her brother, Francisco, who died before her, she urged him: "Don't forget to tell our Mother in Heaven that I will suffer everything that she wants for sinners and in reparation to the Immaculate Heart of Mary."

Can anyone dare say that a child is not capable of even heroic sanctity? Did one not know that the above things are true, he would be tempted to say they are impossible for a child of seven years. Yet Mama Marto's little girl rose above the weakness of human nature, and by the grace of God, spent her few years of life on earth in constant prayer and penance, as Our Lady had requested. She knew she was soon to go to heaven. Mary had said so. She wanted to gain as many sinners as possible while she lived.

If parents are horrified at the thought of a child of theirs performing such penance, is there any reason why they cannot lead them to practices of mortification and little prayers that will definitely not injure their health? Can they not train them in purity from their earliest years? Can they not both by word and example teach modesty in dress?

No. 17 Tells About

One Hour In Prison

CHARLES DAVENPORT

PRISON riots have broken out all across the country in the last couple of years. The story has been practically the same everywhere—hospitals and shops burned, fights, property destroyed, some killings.

In Green Haven Penitentiary, Green Haven, N.Y., 17 men have quietly been passing the word around for an uprising. I guess it would be better to say **revolution** instead of uprising, because these men mean business. In addition to the number given him when he becomes an inmate, each prisoner has taken another number of which he is very proud. We got a letter from No. 17 just today.

However, the revolution these 17 men have in mind is not destructive. It is very constructive. It is changing their entire life and the lives of their fellow prisoners. If you walk along the cellblocks some night between 9 and 10, you will see these men. They are silent. On their knees. They are making an hour of Night Adoration to the Sacred Heart of Jesus for sins, "especially for the sins of pride and sensuality of so-called Christian families, most of which are committed during the night."

As one of them said: "Why shouldn't I offer up one hour to the Sacred Heart? After all, He has been very good to me and I have a lot to be thankful for."

Night Adoration in the Home was begun in June 1927 by Father Mateo Crawley-Boevey, SS.CC. At that time, he launched a special appeal to generous souls who would be willing to offer up one hour of prayer in their homes in reparation to the Sacred Heart for the sins that offend Him, especially for sins committed in the home. At present there are over 275,000 registered Night Adorers just in the United States alone. (U. S. headquarters: National Center of Night Adoration, Wash. 17, D.C.; National Director, Fr. Francis Larkin, SS.CC.). Some make Night Adoration once a month, some once a week, some even every night.

The man who sparkplugged Night Adoration in Green Haven Prison was a slight (5'5", 150 lbs.), 42-year-old Negro from New Orleans. Last year he wrote Fr. Larkin: "Every Thursday night for the last 9 years, I have not missed a week in offering up one hour to the Sacred Heart of Jesus." Two other men, he said, were watching with him.

When Father Mateo heard of this generous soul, although the aged priest is confined to a hospital, he wrote: "Dearest friend: You deserve this title because you are Jesus' loving friend, then also mine—that is why I send you these lines and these pictures to comfort you in your solitude . . . Oh! Keep company there with the King of Love, **your Prisoner** . . . With chains of love and confidence keep Him prisoner of your heart—Pray for poor sinners, suffer for them, be Jesus' apostle! I bless you a hundred times! I remain in His Sacred Heart, your friend. Pray for me! Father Mateo, SS.CC."

This was the prisoner's reaction: "When I heard from Fr. Mateo, the first thing I did was to offer my Stations of the Cross and offer up an hour to the Sacred Heart of Jesus all for Fr. Mateo for thanksgiving and for all his intentions that very night. He asks me to pray for him and for poor sinners. Well, I assure you that I will always remember that . . . I will try to take up where he had to stop on account of his health, with the grace of God."

Word got around via the grapevine and one prisoner after the other wrote in to register for Night Adoration. That is how they got their extra numbers, besides the regular number given them. For example one wrote: "I was told by one of the promoters that I would be No. 17, so could you please assign me my hour?" As word travels faster, more and more sign up. They carefully explain they must have an hour before 10 p.m., because 10 p.m. is curfew.

And their reactions? Let's page through their letters:

"I want to watch by the Cross of the Most Sacred Heart of Jesus . . . I am very glad and proud to be able to be a member in good standing of this wonderful organization since for the first time in my life I have found God the Father Almighty and He has given me faith and courage and a good understanding of life."

Another writes: "I began making a Novena to the Sacred Heart last month and I am sorry that I did not apply for enrollment before now, but I assure you that I too can spend one hour with our Lord. **Also I intend telling my family about the Holy Hour.**"

Another prisoner, who used Fr. Mateo's **21 Holy Hours** book, wrote: "I find the Holy Hour book very consoling and inspiring, sufficient to give me strength and moral courage to bear my small crosses . . . It was such a source of delight, that I only missed one night and that particular night I let my human weakness, called 'sleep' get the better of me . . . If only I could say my prayers fervently and with a profound remorse from the inner recess of my soul."

Their grateful letters often close like this one did: "Rest assured, Father, that you and your fellow priests will always be remembered in my Masses and Holy Communions. Please pray for me in reparation for my sins. God bless you."

'Doing time' is not easy. But these have found one hour that can make the rest of their time more bearable. That one hour is their hour with Jesus—when they make Night Adoration.

St. Vincent de Paul declared: "To make ourselves in all things conformable to the will of God means to lead an entirely angelic life; it means truly to live the life of Jesus Christ."

Home and Family Page

Outdoor Christmas Scenes

Scenes of the "NATIVITY" for outdoor use. Figures are modeled in bas-relief, hand painted in colors of oil paints. A selection of scenes available, namely: "MANGER SCENE," "SHEPHERDS IN THE FIELD," "WISE MEN FOLLOW THE STAR," and others.

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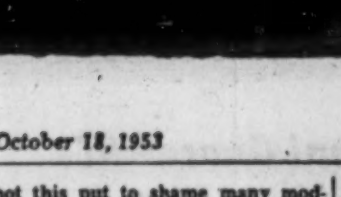

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TO READERS OF THIS PUBLICATION

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CHARLIE CALLAHAN'S Sportscasting

THE Yankees win, and more power to them. They win because they work a little harder at their trade, I suspect, than the others . . . starting in the front office and working down. This is a great competitive country of ours, and if one outfit can run a better grocery store, or baseball team . . . then, it's up to their rivals to hitch up their pants and beat 'em, if they can, the next time around.

The edge of the Yanks was slight, as the Brooklyns had a very good team. Maybe, they even had the better club. But Yankee spirit, and Yankee desire to win (plus the giving up of a base on balls at the wrong time) is a difficult combination to defeat.

Everybody is talking about Billy Martin, and well they might. The kid from California had a hot streak, and he could go on to become a truly great player. And then again, come a couple of years, fans may be saying, "Whatever became of that guy who did so well in the World Series in 1953, believe his name was Martin?" But such is baseball, and if there was not a high premium on success, the quality of the game would deteriorate.

I also liked Billy Cox's performance at third, and at the plate for Brooklyn. In fact, I like to recall that when I picked an all star National team, when the poll was going on prior to the big mid-summer game . . . my selection for third base was Cox, and not Mathews, whom everybody else was picking.

Oh well, to me this baseball season was a good example that if you stick with the favorites, you'll do well most of the time. This comes from one who picked the Yanks and the Dodgers, and then the Stengels in the Series.

'I Got A Beef'

But as a fan, I got a beef. And remember, a beefing fan is better than no fan at all, or something. Furthermore, it is an inalienable American right to disagree with a baseball manager at all times.

It was the last of the ninth inning. The Brooks had tied things in their half on a base on balls to Snider and then Furillo's mighty blast. It was 3-3. Hank Bauer walks. Now, here comes my beef. I know the Yankees do not play the one-run game. But this time they need only one run, and everything is in the record books.

Bauer, on first, is a fast man. Any kind of a bunt, and he's on second with only one out. But Yogi Berra does not get any bunt sign. So, he slashes away, gets good wood on the ball, but hits a liner to Furillo. Bauer is still on first. He could have been on second. Mickey Mantle gets an infield single and Bauer goes to second. But, if Berra had bunted, Bauer would have been on third and needing only an outfield fly to end things. However, why argue with success. I wanted the Yanks to win anyway. And if a guy known as Old Case can manage a team to an unprecedented five straight World Series titles, who am I, a 1,000 miles away, to be hollering for the bunt signal?

If there are any youthful pitching prospects among the readers, I'd just like them to bear in mind about what their high school coaches are constantly telling 'em on control being the most important asset of all. What did all the damage in the ninth inning. That darn base on balls. Sure, Furillo came through with a grand home run. . . but he wouldn't have tied the score, had not Snider first been given the base on balls. In the Yanks half, the winning run, as mentioned many times, was scored by Bauer. How did he get on? The base on balls.

• • •

Sounds Like Leahy

Coach Frank Leahy's Notre Damers looked a little sharper in beating Purdue than in the opening Oklahoma win. But, my good Irish fans, still do not get too confident. Remember, in the Oklahoma 28-21 victory, how I pointed out that the four Notre Dame scores came from the recovery of two Oklahoma fumbles, an intercepted pass, and a blocked kick. How about the points scored on Purdue? Well, the first Notre Dame markers tallied came from a field goal by Menil Mavraides. But the situation for the field goal was set up by a poor Purdue kick which traveled only 23 yards. The first Notre Dame touchdown followed the recovery of a Purdue fumble on the Boilermaker 29. The third Notre Dame touchdown came after a pass interception. The fourth Irish six-pointer followed the recovery of another Purdue fumble, and the fifth Notre Dame touchdown came after the Purdues made a poor six-yard punt, which went out of bounds, on the Boilermaker 16. Okay, I'll grant that the second Notre Dame touchdown came as the direct result of a fine 86-yard kickoff return by Johnny Lattner.

But don't laugh off that eight of nine touchdowns, plus a field goal, the Irish tallied in their first two games, were set-up by the so-called breaks of football. Breaks? What are they? If your team wins that way, you say that good football produces breaks in your favor. If your team loses, however, then breaks are only referred to as bad breaks, that the other team had all the luck, etc. Take your choice.

The Pitt Game

This was the weekend (Oct. 17) of the Pittsburgh game, at Notre Dame. The Irish were out to avenge last year's 22-19 defeat by the Panthers. Maybe they did. Look at the Sunday morning dailies and see. Overshadowing the game, however, were some 'pretty important ceremonies. At halftime, presentations were made by Arch Ward, Sports Editor of the Chicago Tribune, in honor of three of the greatest names in Notre Dame football history. The trio, the late Knute K. Rockne, the late George Gipp, and Elmer Layden, all of whom have been elected to the National Football Hall of Fame.

Mrs. Rockne, who lives in South Bend, received the plaque, emblematic of election, for her departed husband from Mr. Ward. Mrs. Paul Taylor (the former Dorothy Gipp), of Kalamazoo, Mich., represented her late brother, the legendary Gipper, and Elmer Layden, the famed Four Horsemen fullback and later N.D. coach and Commissioner of the National League, took time off from his sales executive position in Chicago to receive his plaque in person. Rockne, Gipp and Layden. Names that will always live in football history.

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It's probably the SAFEST and MOST EFFICIENT of all pain-relieving drugs!

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3 Bayer Aspirin is so wonderfully gentle to the system that doctors prescribe it even for small children.

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COMPARE!

Drop the headache tablet you now use in one glass of water—drop a Bayer Aspirin tablet in another—and see how fast each of them disintegrates.

BAYER ASPIRIN

Father Conroy

Continued from page 11

say here that our guide is one Joseph Ender, a former member of the Swiss Guards with 16 years of service.

I shall always remember this audience as a masterpiece of informality on the part of the Holy Father. He acknowledged the cheers of each delegation with a gesture which spoke a universal language of fatherliness and love for all in attendance. Peering into every corner of the assembly, he would beckon with those graceful hands as if to say, "come my people, come unto Me!" If ever the world has seen another Christ then it is in the present Holy Father.

The audience lasted almost one hour. During this time the Holy Father called out the names of groups who were there. You can imagine the yells which went up at the mention of each group. All tried to outdo the others in enthusiasm. And with each outburst there was that unique gesture from the Holy Father — inviting more enthusiasm!

But when the Holy Father called out the name of our group we were so stunned that all we could manage was a few sporadic hand claps! Americans seemed to have difficulty in cheering out for so exalted and saintly a personage, although the other groups there pitched right in. But the Holy Father relishes all of it and on occasion stopped to ask a German boys' choir to sing — and did they sing!

In all my life I have never seen a man who can exert such profound personal influence upon a crowd of people. He radiates charm as well as tremendous confidence. As he sweeps the crowd with his eyes, everyone there gets the feeling that the Holy Father is looking at him (or her)! The result is a powerful sense of closeness to this wonder of a human being who is the direct representative of Christ before all mankind. But, as I say, we Americans didn't shout when he called out the delegation from Our Sunday Visitor. We just stared and gaped. Yet the Holy Father seemed to understand even that.

We came away from this audience subdued and awed. Only the next day did we begin to discuss it freely. And I want you to know that we have some rather voluble people aboard this pilgrimage!

Next — Our Sunday Visitor pilgrimage visits the Shrine of St. Maria Goretti at Netunno!

Never have we approached nearer to our Heavenly Father than when we alleviate the sorrows of others. Never have we preformed an act more God-like than when we bring sunshine to hearts that are dark and desolate.—Cardinal Gibbons.

Catholic Youth

Continued from page 11

olic Youth Organizations — and groups served directly from the Youth Department, NCWC are the following:

Boy Rangers (Catholic Order of Foresters)
Boy Scouts of America
Camp Fire Girls
Catholic Central Verein (Youth Section)
Catholic Students Mission Crusade (Veteran units)
Catholic Youth Adoration Society
Christ Child Society
Columbian Squires
Daughters of Isabella
Fighting 69th
Four-H Clubs
Future Farmers of America
Girl Scouts, USA
Junior Catholic Daughters
Junior Holy Name
Legion of Mary
S.D.S. (Supply the Demand for the Supply—Modesty in Dress)
Sodality of the Blessed Virgin Mary
Ukranian Catholic Youth League
Young Christian Students
Young Christian Workers

Christ The King

Appropriately, the Catholic Youth Week Prayer is to Christ the King:

CHRIST JESUS, I acknowledge Thee as Universal King;

All that has been made was created for Thee;

Exercise all Thy rights over me.

I renew my baptismal vows, renouncing Satan, his pomps and his works;

I promise to live a good Christian.

Especially do I pledge myself, by all means in my power, to bring about the triumph of the rights of God and of Thy Church.

To Thee do I proffer my poor services that all hearts may recognize Thee their ruler.

And thus may the Kingdom of Thy Peace be established throughout the whole world.

Amen.

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This Week's Conversion Story

More Than Anything

RUTH FOX

HERE is the simple story of a housewife and mother who learned about the Mass by reading her son's missal. Her interest in the Catholic religion was thus aroused and, as nearly always happens, further investigation led to the discovery of the unique, universal and divine character of the Church founded by Christ.—From "Paths to Christ" by Rev. John A. O'Brien, Our Sunday Visitor, *$1.50.*

WHILE still a non-Catholic I learned the Mass from my son's missal. I tried to understand the Mass thoroughly and I learned to love it so that it almost broke my heart when I couldn't go to God's table to receive the Body and Blood of My Savior.

I was still a non-Catholic, but I felt it was insulting to Our Lord to follow the Mass and yet not receive Him in Holy Communion.

I had married a Catholic man twelve years ago. He did not try to persuade me to change my faith. For he knew I was of a religious nature and I seemed perfectly satisfied with the Episcopal Church. I am thankful now that there was no coaxing on his part, as I feel that the steps to conversion must be taken by some people, by someone like me at least, alone.

When we married, my husband's son became mine to cherish and raise. The boy, then eight, had parochial school education. Taking over his training and loving him as my own, I helped him considerably to understand his catechism and to lead a good Catholic life. This probably had some influence on my turning toward the Catholic Church.

Used Son's Missal

It was not, however, until five years ago, when I lost my dear mother suddenly, that I started to go regularly to the Catholic Church. I attended a parish mission. It was about that time that I began to learn and to love the Mass by using my son's missal.

The more I learned the Mass, the more I yearned to receive Holy Communion. I tried to console myself by occasionally attending a service and receiving communion at the Episcopal Church. But I felt so uncomfortable and there seemed so much lacking that I finally gave that up.

Finally I just went to a neighborhood Catholic Church and asked for instruction to become a Catholic. I was most fortunate to receive my instructions from such a wonderful down-to-earth priest, whose spiritual guidance I shall always appreciate.

We had some lengthy discussions, the priest and I, for we both desired that I fully appreciate the wonderful blessings I would receive from the sacraments of the Church. After the very thorough instructions were completed, I was received into the Church as a convert.

The same year I was confirmed, making my promise to Christ to be a faithful follower of His Church and a staunch and unswerving Catholic. May I always be worthy of being one!

Prayers Answered

Before I became a Catholic I had never prayed to St. Joseph. Imagine the thrill I got when after praying and asking his intercession, my prayers were answered nine months after — and to the very day! The Blessed Mother too has been so good and patient in guiding me that I cannot be thankful enough.

If I have expressed myself in a simple manner, do not feel that my conversion was taken as lightly by me as may appear from the way I write. It has meant more to me than anything that could ever happen in my life.

I have been a Catholic for a little over a year. More good things have come my way the past year than during my forty previous ones put together.

Mine was a straight and narrow (maybe a little too narrow) path that finally brought me into the True Church, for which I shall always feel humbly thankful. If you care to print a part or all of what I have written, Father, it perhaps may help some person, who is hesitating a little, to take that final step on the road to complete happiness — the Catholic Church.

The biggest mistake some people make is they go through life acting as though they planned on comin out of it alive.

The man who is full of hot air will be heard most often letting off esteem.—O. A. Battista.

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Ask Us Another

Convincing Answers For All Inquirers

WHAT do you think of the motion picture dealing with Martin Luther and the Reformation?

WE have seen this picture, and while the production itself is good, and the actor portraying Martin Luther performs excellently, the picture grossly misrepresents the Catholic doctrine on Indulgences, on Relics, on the use of the Crucifix and on the use of statuary. It also leaves the impression that a religious superior has the right to dispense a clergyman from his vows, even that of celibacy. That is, of course, entirely untrue. Those vows are made directly to Almighty God through His Church and only God or the supreme authority of the Church can dispense from them.

Even Lutherans themselves claim that what they call the "Confirmation Oath" or vow cannot be retracted without peril to the eternal salvation of one's soul. Yet that Confirmation vow merely declares before the congregation that the child who takes it will never leave the Lutheran Church. In a booklet circulated for use among Lutheran boys in the armed services, their attention was repeatedly called to the everlasting binding force of this Confirmation Oath.

From the Catholic viewpoint, of course, the argument in the story of Luther is very, very weak, since enemies of the Catholic Church place in the mouths of a Pope, or an Archbishop, or of Emperor Charles V, or any actor, for that matter, the words he is supposed to use in answer to charges made.

No matter whether there was abuse in the preaching of the Indulgence by Tetzel, the true definition of Indulgence was known by Luther. Although Luther rejected every pronouncement of any among 200 previous Popes, and rejected the authority of General Councils of the Church, his own *infallible* authority is *assumed* without any warrant whatsoever.

When he points to the text in St. Paul's Epistle to the Romans (1:17) dealing with the importance of faith, he takes it upon himself to tamper with the text, to write into it the word "sola" (only) by which he would make salvation dependent on "faith alone."

By What Authority Did He Change Bible?

The Catholic Church has a far better interpretation of the words "a just man liveth by faith." That means he lives in accordance with what he believes. If he believes that there is a hell, then he does his best to escape it; if he believes that sin is the greatest evil in this world, and the only thing that could condemn him to hell, he strives to avoid committing mortal sin; if he believes that grace is the most precious gift that God Almighty Himself could bestow on a human being, then he wants to live in the state of grace. Such was the understanding of that text by all the Christians for 15 centuries. Their position should be stronger than that of a single individual who presumes to make St. Paul write what he (Luther) wants to have taught.

Weaker still is the attitude of Luther on the Bible being provided by God as the sole source of faith. There is nothing in the Bible which warrants that teaching; and history certainly makes it clear that until the time of the invention of the printing press, shortly before Luther's time, the average person could not have the Bible.

Those who lived in the golden era of the Church, in the era of great saints and martyrs, in the era of the persecutions—the hundreds of thousands who gave up their lives for Christ—never saw the New Testament. The Bible can have no more authority than the Church which declared it to be inspired, and determined which writings were actually inspired and deserving of inclusion in the Canon of the New Testament.

Then the picture is very weak by its omissions. There is no reference to the granting of a divorce with the privilege of remarrying by Luther to Philip, Landgrave of Hess; no reference to any of the admissions contained in the volume "Table Talks" published shortly after Luther's death in Germany by Lutherans. In this work, which we happen to have, Luther tells us that as a Catholic boy he knew the Bible so well that he could identify any passage when quoted; he also admits that his "Reformation" was a big failure; that the people became worse rather than better. Care is taken by the author of the book not to refer to the fable that the Bible was kept from Luther and that, after finding a copy of it, he read it stealthily. Care is also taken not to give justification to the charge made by many historians, namely, that Luther preached hatred and not love; that he incited the peasants to war; that most of his backing came from princes, who backed him for their own selfish and economic purposes.

The Luther movie can do much to spread falsehood and prejudice among the ill-informed. It will not affect those who know true history and can distinguish it from his-story.

My Holy Communion

WHEN I approach the altar and. . . . I kneel before the rail. . . . The pleasures of the world appear. . . . So empty, and so pale. . . . Because the power of the priest. . . . Has touched infinity. . . . And in a moment he will share. . . . His miracle with me. . . . I dwell in reverence and awe. . . . That God should so ordain. . . . His precious Blood and Body to. . . . Invade my every vein. . . . And when I have received The Host. . . . And I begin to pray. . . . I cannot look at anything. . . . Or keep my tears away. . . . My tears of sorrow for the sins. . . . For which He sacrificed. . . . And all the tears of ecstasy. . . . In joy with Jesus Christ. — Copr. 1947 by James J. Metcalfe, *Author of Portraits*

Don Camillo

Continued from page 14

to his mouth, he has to go get it. The Scriptures tell us that if the mountain doesn't go to Christ, then Christ will go to the mountain."

Christ smiled.

"Only it's not me, it's Mohammed," he objected.

"Forgive me," said the chagrined Don Camillo. "I only meant . . . "

"There's nothing to forgive, Don Camillo. It's not words that count, it's intentions."

Don Camillo ran his big hand over his forehead and looked up at Christ. But he was thinking of Mohammed, and Christ knew it and smiled.

"Comrades," Peppone was saying, "as a fitting close to this meeting at which we have borne witness to our democratic faith, I shall read you a masterly profile of Mao Tse-Tung . . . "

Just then the door opened and in came a powerfully built man in a heavy coat, who made his way like a tank through the benches on which the men were sitting, went up onto the platform where Peppone was holding forth and set a gray-green box on the speaker's table. All the men in the front rows recognized the box immediately. They had seen it during the war, when Don Camillo risked bullets in order to visit them up in the mountains. And automatically they rose to their feet. Don Camillo lifted the lid off the box, and there was a field altar. Peppone stepped quickly down from the platform, and a moment later, when Don Camillo turned around and grunted, Smilzo proudly leapt up beside him. As he had done so many times in the old days, he helped the priest don his vestments, lit the candles and knelt down at one side of the altar to serve him.

It was a simple Mass, military style, and of an almost clandestine character. But they had put out the lights in the hall, so that the candles on the little altar stood out in the dark. The organ notes that had blown against the closed windows were still vibrating and from the towers of church and town hall the chimes echoed through the valley while the golden wings of the great angel seemed to spread over the little world.

Answers To Brother Michael's Quiz

1. Saint Peter was the head of the Apostles.

2. The Catholic Church is apostolic because it was founded by Christ on the Apostles and, according to His divine will, has always been governed by their lawful successors.

3. The name of the paralytic at Lydda was Aeneas.

4. The paralytic had been sick about eight years.

5. Saint Peter cured the paralytic by the power of Jesus Christ.

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Don Camillo And His Flock

Appointment At Midnight

AT last the big river returned to its bed and the people were busy putting their land and homes in order. A thick autumn fog hung over the drenched valley but everyone felt the danger had passed and that above the mist, the sky was serene. And so, in fact, it was; but just as surely as the waters receded and the thrust of the flood passed so did trouble of another kind flare up in the village.

It had all begun one day in July, when Peppone and his gang appeared in full force at the rectory.

"We want a Te Deum!" Peppone shouted. "A public thanksgiving. Someone has shot at our national Leader."

Don Camillo was perplexed.

"I understand," he said calmly, "but I don't see why we should hold a service of thanksgiving just because a poor devil has been shot. Say what you like, he's a human being."

Peppone clenched his fists.

"We want to give thanks because he wasn't killed! And don't try to be funny, because we're in a state of national emergency. So here's the plan. You organize the Te Deum, complete with music, singing, flowers, curtains, lighting effects, and bells, and announce it by means of a poster with an angel on either side on the church door. Meanwhile we'll print leaflets and put them prominently on display. Then we'll see who shows up. Everyone that fails to show up is a filthy reactionary. We'll take down the names of the absent and then make a series of house-to-house visits."

"Well spoken, Chief," Smilzo said solemnly. "We must first indentify and then punish all those guilty of incitement to public

disorder. The people have had quite enough!"

Don Camillo looked over at him.

"Are you going to list the names?" he asked.

"Of course," said Smilzo.

"Then put mine down at the head of the list, because I won't be at the thanksgiving service."

Peppone pushed his hat back on his head and put his hands on his hips.

"So you refuse to publicly thank the Almighty for having saved an honest man from an attempted crime, is that it?"

"No. I won't let a religious service give you and your hotheads an excuse to beat up innocent people. If you really want to thank the Almighty, come with your friends and I'll say a Mass, just as I did yesterday when Gigino Forcella fell off the roof without getting a single scratch on his body."

Peppone brought his fist down on the table.

"The people want a solemn ceremony, a Te Deum, I tell you, not just an everyday Mass. This is a cause for national thanksgiving."

"The thanksgiving is a strictly private affair," Don Camillo insisted. "Every good Christian should rejoice when his neighbor is saved from danger, to be sure. But by your reasoning Gigino Forcella's family was entitled to a Te Deum too."

Peppone's face looked like an advertisement for apoplexy.

"How can you mention Gigino Forcella in the same breath with our Leader? Gigino doesn't interest anyone outside his own family anyhow. And our Leader is known the world over."

Don Camillo was not impressed.

"Gigino Forcella's family is a small one, while that of your Leader is made up of several million people. That's the only difference. It's a bigger family, if you like, but it doesn't include the whole nation. If the local members of your Leader's family want me to say a special Mass, I'll be glad to oblige them. But in view of the threats you made a few minutes ago it will have to be a purely family affair. I won't have anyone that doesn't belong to your Party in the church. Otherwise I should be abetting your blackmail. People must come to church of their own free will and not because of the fear of punishment. The church is no place for political propaganda."

Smilzo pulled the visor of his cap around to one side, put his hands on his hips and looked up at Don Camillo.

"Look who's talking!" he said with a leer. "If there happened to be a God, He'd freeze you to the ground for such a shameless lie."

As for Peppone, he was busting with things to say but didn't know where to begin.

"You Judas!" he shouted. "You've sold Christ for thirty American dollars!"

"Don't pay him any attention, Chief," Smilzo begged him. "Certain people can't be treated any other way."

He took a notebook out of his pocket, licked the point of his pencil and wrote something down.

"Don Camillo!" he said. "Exclamation point! Now that you're on my blacklist not even the Almighty can save you!"

And Peppone added:

"Keep your Te Deums and your Masses as well. The Party has no use for your Madonna and saints. And here's what I'll do to the next Party member that sets foot in your church!"

So saying, he picked up a chair and crushed the backboard of it in his fingers, looking straight into Don Camillo's eyes.

"Mind you get it mended now," Don Camillo said calmly.

Peppone made no answer, but turned on his heels, and walked out, followed by his gang, who slammed the door behind them. A moment later Smilzo came back, with a defiant look on his face, picked up the chair and bore it away. He held his head high and his chest stuck out, and he strutted as triumphantly as if he represented the inevitable onward march of the proletarian revolution.

Don Camillo got his chair back but Peppone and Peppone's followers and their families stayed away from church.

• • •

Three months later Bigio had a baby, but as he was a Party member the question of a baptism never came up. When Bigio saw the priest coming he dodged out of the way, but one evening Don Camillo managed to stop him.

"If it's in obedience to Party orders that you're not coming to church, transeat, I can let that go by. Your sins are on your own conscience. But you let your son come at least once in his life, to be baptized. Or have you already enrolled him in the Party?"

Bigio, who was the most reasonable of the gang, threw out his arms.

"The order goes for the whole family," he said. "If the Chief were to know that I'd had my baby baptized he'd take my hide off."

"Peppone doesn't have to know," Don Camillo suggested.

That night they brought the baby to him for a clandestine baptism. That was all Don Camillo managed to achieve, but he was not discouraged.

"Lord," he said to Christ, at the altar, "I'm waiting for Christmas. In all the years that I've been here they've never missed the midnight Mass. A few years ago, when Giubai was wanted by the police, he came on Christmas Eve and I saw him in the far corner, with his coat collar turned up all around his face. Lord, just have confidence in me!"

"I've always had confidence in you," Christ said to him with a smile, "but can you have confidence in yourself?"

"Well . . . to a certain extent. I have more faith in You."

As Christmas approached Don Camillo tried to find out which way the wind was blowing, and word came back to him that husbands and wives were arguing over the question, with the wives maintaining that on Christmas Eve they really must break the rule. As the time grew shorter and shorter, the arguments became more and more heated, until finally the women flatly declared: "We and the children are going to church; you can do what you please."

Peppone, whose wife had given him an unforgettable kick in the shins, was well aware of what was brewing and finally decided to leave the women and children free while the men kept up the boycott. They had said they wouldn't set foot in the church, and they would stick to their word. In order to prevent any last-minute weakening Peppone summoned the men to an appointment in the People's Palace. There they would answer the challenge of the Midnight Mass with a democratic "midnight cell meeting," whose ceremonial would consist of readings from the classics of the religion of Marx and Lenin and selected passages from such great democrats as Stalin and his ilk.

• • •

When Christmas Eve came the church was filled with candlelight and singing, while on the hard benches of the bare People's Palace the men listened to Peppone reading things none of them understood. Every now and then the wind blew a few notes from the church organ against the closed windows. The Mass was over early, because something was tormenting Don Camillo's mind. When he was left alone in the church he took off his vestments and padlocked the church door. He walked up and down for several minutes and then stopped before Christ on the Cross.

"Lord," he said. "Did You see?"

"Yes, I saw," Christ answered. "You were over-confident. You relied too much on your own powers."

"No, that isn't it," said Don Camillo. "I pinned all my faith on You."

"And so now you've lost your faith, is that it then?"

"Never!" said Don Camillo indignantly. "If a starving man sees a crust of bread on the table before him, he can't just sit tight and say: 'I knew God wouldn't let me die of hunger.' God isn't going to put it in his mouth: he must stretch out his hand. To have faith that God will provide doesn't dispense a fellow from using his head. If the bread doesn't jump in-

Continued on page 15

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THE Family Digest
HUNTINGTON, INDIANA

Rural Life

prepared by
National Catholic
Rural Life Conference

Food For Tomorrow

By REV. EDWARD W. O'ROURKE

The alarm expressed by many congressmen, farm leaders, and editors over agricultural surpluses reflects a short sighted policy. While we are planning acreage limitations and marketing quotas, 70 per cent of the people of the world are suffering from malnutrition. The international economic and political problems which create this ironical situation are complex. We suggest, however, that they be given as much or more attention as that which we are giving to reducing food production. The Food and Agriculture Organization of the United Nations Organization is one of the agencies trying to alleviate these problems. We think that F.A.O. does not have at its disposal either funds or personnel adequate to meet the tremendous challenge with which it is faced.

The population in the United States has passed the 160 million mark and continues to grow. Farm surpluses with the consequent lowering of farm prices is a real issue deserving of attention. It is, nevertheless, a temporary problem. Within a few years inadequate food supplies, not surpluses will become our concern.

Similarly, our current discussion of overproduction is apt to prevent our realizing the immense responsibility of farmers—that of providing food for God's children. This responsibility makes farming one of the greatest of all professions. Let us not be found wanting when the real test arises.

Looking To The Future

Farmers of our nation are being consulted these days by congressmen and representatives of farm organizations concerning a new Federal Farm Program for next year. We suggest that one of the objectives of that new program should be the preservation of the financial stability of farmers. Disastrously low prices would result in a deterioration of soils and equipment and an increase of indebtedness among farm operators. This would be a tragic preparation for the huge task with which our farmers will be confronted in the near future.

Several years of abundant crops at home together with an improvement of agricultural production abroad has resulted in the present accumulation of large supplies of wheat, corn and other foodstuffs. We are inclined to look upon these extra supplies as a dangerous burden. Would it not be more reasonable to take advantage of these reserves to give at this time more attention to building up our soil resources and improving farming techniques? Limiting acreage of soil depleting crops such as corn, wheat and cotton makes a thorough soil building program quite feasible.

Never before have individual American farmers been given an opportunity to so directly indicate the sort of Farm Program they want the federal government to enact. Be sure to express your studied opinions on these issues. Keep in mind the long range goals and responsibilities of farmers. Our policies during the coming year will determine whether there will be adequate food in the future.

Aquinas Library Plans Adult Education Series

South Bend—A six-week adult education series on the "Family and the Christian Home" will begin for parents in the South Bend area at 3 p m. Sunday, October 18, at the Aquinas library, 110 E. LaSalle St.

Experts experienced in every phase of wholesome family life in the Christian home will lead discussions on a series of topics directed at assisting young parents in developing their children in the best possible surroundings. The discussion leaders will include teachers, priests, scientists, authors and successful parents.

Mr. and Mrs. John J. Ryan of South Bend will lead the October 18 discussion on "The Bible in the Family." The parents of three children, Mr. and Mrs. Ryan have been active in the movement to make biblical stories more attractive and interesting to children. Mrs. Ryan is the author of "At Your Ease in the Catholic Church" and "Mind Your Baby," and has collaborated on several other books.

Dr. John A. Kane, head of the department of sociology at the University of Notre Dame, will lead the second discussion, October 25, on "Sociological Aspects of the Family." The third discussion, November 1, will be conducted by Mr. and Mrs. Robert Snee, of South Bend, on "The Family in the Community."

Other topics to be covered in the series include: "Sex Education at Home," November 8; "Advent in the Home," November 15; and "Spirituality and Family," November 22.

Requiescant

MARTIN A. GREVEN

Fort Wayne — Martin A. Greven, 78, died last week at St. Joseph Hospital where he had been a patient for three and one-half weeks.

He was associated with his father in the Greven Catholic Church Goods Store and later was auditor for the Gilmartin Lumber Co. For the last 16 years, he was auditor for the Pepsi-Cola Bottling Works.

Mr. Greven was a member of St. Patrick's church, its Holy Name Society and the St. Vincent de Paul Society. Surviving are the widow, two sons, including Martin Greven, advertising manager of Our Sunday Visitor; two daughters, two sisters and 10 grandchildren.

EDMUND J. LANTERNIER

Fort Wayne — Edmund J. Lanternier, 75, a retired florist, died last week at the Lutheran Hospital where he had been a patient one day. He was sick one week.

Mr. Lanternier succeeded his father, August J. Lanternier, in operating the Lanternier Florist Shop on Calhoun St. He retired from the florist business five years ago after 55 years of service.

He was a charter member of St. Andrew's church and its Holy Name Society. Surviving are the widow, four daughters, two brothers, three sisters, 19 grandchildren and 17 great-grandchildren.

Mrs. Susie Bongenschutz, 85, St. Peter, Fort Wayne.
Mrs. Veronica Hasinski, 86, St. Hedwig, South Bend.
Joseph Matafan, 75, St. Stephen, South Bend.
John Krantz, 87, St. Stanislaus, South Bend.
Howard Neland, 67, St. Matthew, South Bend.
Mrs. Anthony Wantoch, 72, St. Adalbert, South Bend.
Stanley J. Rozewicz, St. Stanislaus, South Bend.
Louis J. Radecki, St. Stanislaus, South Bend.
Felix John Holuda, 58, St. Adalbert, South Bend.

Thirty Public School Teachers Make Tour Of Gibault Home

Terre Haute — Thirty public school teachers, representing the sixth district of the Indiana Industrial Education Association, were recent guests here of the Gibault School for Boys.

After a tour through the local school's wood work and machine shops and drafting room, the group whose primary interest lies in furthering better teaching in industrial education, complimented the institution's facilities and program. The school's industrial arts instructors are Brother George Tilley, C.S.C., and Brother Charles Lewis, C.S.C.

Following the inspection, Brother Norman, C.S.C., school director, outlined the work carried out at the home by the Brothers of the Congregation of Holy Cross. Gibault is sponsored by the State Council of the Knights of Columbus.

13 Hours Devotion

Bremen — The Rev. James Cashman, Crosier Father from Our Lady of the Lake Seminary, Wawasee, will conduct the Thirteen Hours Devotion in St. Dominic Church, here, Sunday, October 18. The Rev. James Cis, pastor, will assist.

Coming Events

St. Rose of Lima Study Club, St. Peter Church, Fort Wayne, annual dinner, Colonial Inn, 6:30 p.m. October 15.

St. Catherine Academy Alumnae, annual dinner meeting, Fort Wayne Woman's Club, Fort Wayne, Tuesday, October 20, 6:30 p.m. Biennial election. Reservations from Mrs. Melvin Hogg by October 16.

Christian Mothers' Sodality, St. Peter Church, Fort Wayne, card and bunco party, school auditorium, evening, October 16. Refreshments.

Square Dance, sponsored by St. Joseph Church, Fort Wayne, at Rhythm Ranch, Friday, October 16, at 8:00 p.m. Music by Nitro Notes. Public invited.

Gary Curia, Legion of Mary, "Rosary Day" St. Mark Church, Gary, for active and auxiliary members, 3:00 p.m., Sunday, October 18. Social hour in lower church auditorium.

Genuine Italian Spaghetti Dinner, Sacred Heart Church, Fort Wayne, school basement, Sunday, October 18, from 3:00 to 7:00 p.m. One buck for adults; four bits for kids.

St. Peter Church, P.T.A., Fort Wayne, masked halloween party, school hall, Monday, October 19. Meeting starts at 7:30 p.m. Prizes and refreshments.

C. L. of C. entertain husbands K. of C. hall, Decatur, Tuesday, October 20, 8:00 p.m.

Whiting District, NCCW first fall meeting, SS. Peter and Paul Church, Center street, Whiting, Wednesday, October 21, opening with Benediction at 7:30 p.m.

Catholic Women's Welfare League, business and sewing meeting, Gass Institute Building, 122 East Wayne street, Fort Wayne, 10:00 a.m. October 21. The next night, at St. Patrick's Lyceum, the group will hold a party. Starting time, 8 p.m.

Cathedral Rosary Sodality, Fort Wayne, card party, school gym, 8:30 p.m., October 22. Public invited.

Maybe "trick" . . . but definitely "treat" for Sisters of Providence at St. Patrick Church, Fort Wayne, by St. Catherine Academy Alumnae, Thursday, October 22.

Information Classes Are Resumed In Crown Point

Crown Point—St. Mary's held a Cana conference, October 4, with ninety in attendance. Father Godfrey Poage, C. P., a passionist priest from Chicago, who conducted the first conference in Crown Point two years ago, was in charge of the sessions.

Announcement is made also of the resumation of "Information Classes" at St. Mary's, wherein non-Catholics and Catholics alike may inquire as to a particular question or problem. Classes are held each Monday and Wednesday at 8:00 p.m. in the school.

Fr. Kusman To Speak At Forty Hours Devotion

Fort Wayne—The Rev. Stanley Kusman, S.M., San Antonio, Tex., prominent Servite missionary, will conduct the Forty Hours devotions at St. Peter's Church, October 25-27.

Father Kusman conducted the Forty Hours devotions at St. Patrick's last Sunday, Monday and Tuesday, and the Rev. Stanley Manoski has planned a mission for St. Joseph's Church in November with Father Kusman in charge.

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Rhoda Williams Stars On 'Hour Of St. Francis'

Fort Wayne — In a delightful excursion into pointed fantasy, the Hour of St. Francis features Rhoda Williams, bright young star of radio. The program will be heard over Radio Station WOWO at 9:15 a.m., Saturday, Oct. 17.

Rhoda as Peggy Jones, a harried stenographer, discovers that the Archangel Raphael has made a bet with the devil that Peggy cannot act like a saint for one day in her own office.

The outcome of Peggy's eight hour battle against a hard day on the job will prove a revelation to anyone who thinks that sanctity and business cannot mix.

Membership Totals 490

Decatur — Membership of Decatur Council 864, Knights of Columbus, now totals 490 members with the initiation of 47 members into the council last week. The class was augmented by seven members from Marion and Monroeville.

POINTING WITH PRIDE — Officers of the Holy Name of Our Lady of Hungary church, South Bend, are very proud of the check for $1,500 they presented to their pastor, the Rt. Rev. Msgr. John Sabo. The money will be used for improvement of the parish school grounds. In the photo, left to right, are: Joseph Nagy, secretary; Edward Witocki, president; Frank Przybylski, vice president; Monsignor Sabo; the Rev. Martin Horvath, moderator, and Stephen Bernath, treasurer. — Photo by Ted.

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Notre Dame Opens Home Season This Saturday

Undefeated Irish Face Pitt Before Expected 57,000

By GERARD HEKKER

The curtain goes up this Saturday on the 1953 edition of the "Fighting Irish Grid Antics." After a two-stop road tour, Frank Leahy's production settles down for three matinee performances in Notre Dame Stadium. Some 57,000 persons are expected to be in the seats when the performance starts at 1:30 p.m.

And it should be quite a performance.

Contrary to many rumors, this year's production is loaded with talent. In addition to this, each of the road performances have been masterpieces of deft timing, shrewd staging and brilliant ensemble work.

Word out of South Bend carries the insistent note of caution. The Notre Dame team is termed a group of opportunists. To Johnny Lattner goes the honor of having scored Notre Dame's only "earned" touchdown of the young season when he raced 86 yards with a Purdue kickoff.

The "breaks" have helped to foster the luck of the Irish. This sad story was staged this way:

In the 28-21 victory over Oklahome, the four Irish scores resulted from recovery of two Sooner fumbles, an intercepted pass and a blocked kick. At Purdue, an early field goal was set up by a poor 23-yard punt. The First Notre Dame TD followed the recovery of a Boilermaker fumble on the Purdue 29. The third N.D. touchdown came after a pass interception. The fourth Irish six-pointer followed the recovery of another fumble and the fifth score came after a six-yard Purdue punt went out of bounds on their 16.

This sad tale isn't a bit realistic. In our book, pass interceptions and blocked kicks can hardly be termed "breaks." They are shrewd defensive maneuvers. They have the same amount of luck as Lattner's 86-yard run. In modern-day football, depending on weather conditions, fumbles don't just happen, they are made. Hard, jarring tackles with extreme concentration on the ball causes the greatest number of fumbles. Notre Dame's first two opponents have fumbled 13 times and the Irish grabbed up nine of them. Weather conditions at Norman, Okla., and West Lafayette were a little hot, but the ground was dry and hard. So was the tackling of the N.D. team.

This Saturday local fans will have their first opportunity to see the Irish in action. The most surprising feature of this year's team is the keen defensive play of such strictly offensive men as Quarter-

Continued on page 8A

Starting Lineup To Face Panthers

SHANNON, Left End — PALUMBO, Left Tackle — SZYMANSKI, Center — SCHRADER, Left Guard — HUNTER, Right Guard — MAVRAIDES, Right Tackle

Marching Irish Readied For Halftime Show

Notre Dame—Each Fall when Frank Leahy surveys the practice field for good blocking backs or broken-field runners, another Irishman on the Notre Dame campus is more interested in finding tuba players who can keep in step and trombonists to fill out his "line." He is Robert F. O'Brien, director of the 100-piece University of Notre Dame Band.

O'Brien's "Marching Irish" will give their premiere performance of the 1953-54 season at Saturday's game here with the University of Pittsburgh. They will also appear at Notre Dame's four other home contests and travel to the Pennsylvania game at Philadelphia on November 7.

The Band puts in just about as much time on the practice field as does the football team. Each day since the start of the school-year, the Notre Dame musicians have been rehearsing musical selections as well as intricate steps and formations. Band members, like football players, also have indoor "skull practice" sessions in which their formations are diagrammed and memorized very much like football plays. There are a variety of signals to be learned, too, if the Band is to perform with split-second precision.

"The Band officers carry a large share of the work required to get ready for a game," Director O'Brien points out. "All our music is specially arranged and parts for each instrument must be written and mimeographed. Formations must be plotted and mimeographed so that each bandsman knows where he is to be at any instant during the half-time show. Both instruments and uniforms must be maintained and inspected each week," O'Brien said.

Come December and the end of the football season, the Notre Dame Band begins rehearsals of concert music for its annual tours. This year the Band expects to give concerts throughout the Midwest and as far west as Colorado.

HEAP, Left Halfback — LATTNER, Right Halfback

WORDEN, Fullback — GUGLIELMI, Quarterback

DON PENZA (CAPT.)
Notre Dame End

Noll Trounces Terre Haute Gerstmeyer

By JOHN A. CENGEL

Hammond — Coming from behind, Noll pounded out two touchdowns in the fourth quarter to win their second game. It was a see saw battle which saw the Warriors break their second half jinx and a two game losing streak.

The scoring started early in the game when Ed Gardner, fullback for Noll, was tackled in his own end zone. This gave the Black Cats of Terre Haute a safety. Gerstmeyer scored their first touchdown when Don Crynes, right end, took a pass and scampered 23 yards. The conversion was missed.

Not to be outdone, Noll's Kapuscinski tossed three complete passes for a total of 52 yards and a touchdown by Jim Bielefeld, the right half. Kapuscinski's boot was good. The half ended with the Black Cats on top 8 to 7.

The inspired Warriors began the second half by marching 60 yards in ten plays. The drive was climaxed by Fred Halon's 15 yard scoot to glory. The try for extra point was no good.

The Warrior's prosperity was not very long lived because Gerstmeyer scored just as the third quarter ended. After throwing three incomplete passes from the 15 yard line, John Barret, a fullback, tossed the pigskin to Crynes who scored his second touchdown. Jerry Sturm drop-kicked the extra point.

Behind in the fourth quarter 15 to 13, the Warriors fought back and made two quick scores. The first was acquired by Hon Loneski, right end, who took a 37 yard pass from Kapuscinski. Loneski set up the last score when he recovered the kick-off fumble on Gerstmeyer's 20. It was only a matter of time before Dick Reffkin plunged over. Kapuscinski booted one of the two attempts.

The win gives Noll a 2-2-1 record for the season. The Nollites next game is against Gary Roosevelt, October 16.

Kalamazoo Central Nips C.C. 19-0

By JOHN YAGGY

For the fourth consecutive time this season, an out-of-town foe has proved too much for the Central Catholic Irish. The powerful Kalamazoo Central eleven administered a 19-0 defeat on the Summit City boys last Friday at the Michigan town. This also marked the fourth whitewash job given the Irish in six games to date.

Although beaten, C. C. gave the much bigger Maroon club a great battle and the home towners had to rely on a strong aerial attack for the victory.

After being held scoreless in the first period, the victors opened fast in the second quarter. A C. C. punt put the ball on the Maroon 26 yard stripe and two plays later quarterback Davey Robertson hit his fullback Dave Van Houwe on the Irish 30 with a pass and the latter romped the remaining distance for the tally.

Late in the same stanza, Robertson hit reserve end Billy Johnson with a seven yard heave and the second Central T. D.

The final tally came in the fourth period on another Robertson pass to right half John Richey. The pass itself covered 20 yards and the touchdown climaxed a 55 yard march by the home club.

In defeat, the names of C. C.'s Tom Huhn, Dick Mattes and Ronnie Lerch stood out but the Irish as a whole could not keep up with the superb aerials of Central's Davey Robertson.

Rockne, Gipp And Layden Named To Hall Of Fame

Notre Dame — Rockne, Gipp, and Layden. Three of the greatest names in Notre Dame's star-studded 65 year football history. The late Knute K. Rockne, the late George Gipp, and Elmer Layden.

This famous Irish gridiron trio has been elected to the National Football Hall of Fame and the actual presentations, emblematic of their election, will be made at half-time ceremonies, at the Notre Dame-Pittsburgh game, this Saturday.

This will be one of 16 award games throughout the country this season at which Hall of Fame plaques will be presented to those elected, or, if deceased, to a relative. The presentation, at the Pitt game, will be made by Arch Ward, Sports Editor of the Chicago Tribune, who was a member of the Honors Court which elevated 22 players and 22 coaches to the National Football Hall of Fame.

At each of these award games, a plaque will be presented to the individual elected to the Hall of Fame, or if deceased, to a relative. In addition an exact duplicate of this plaque will be hung in the soon-to-be-erected National Football Hall of Fame, which will be located on the Rutgers University campus, New Brunswick, N.J. A third duplicate of the plaque will be presented to the school which was represented by the person elected to the Hall of Fame.

At the Pitt-Notre Dame half-time ceremonies, plaques will be presented by Mr. Ward to Mrs. Knute K. Rockne, of South Bend, in behalf of her late famed husband; Mrs. Paul Taylor (the former Dorothy Gipp), of Kalamazoo, Mich., in behalf of her illustrious brother, George Gipp, and Layden, who now resides in Kenilworth, Ill.

In addition, Ward will present to the University of Notre Dame duplicate plaques honoring this great gridiron trio. These will be received by the Rev. Edmund P. Joyce, C.S.C., Executive Vice-President and Chairman of the Faculty Board in Control of Athletics, and Edward W. Krause, Athletic Director, in behalf of Notre Dame.

Rockne is not only the most famous name in Notre Dame football, but also is generally considered to have been the greatest personality to have been associated with the autumnal pastime. He played for the Irish from 1911 through 1913, and captained and played end in the latter year.

It was the 1913 eleven, sparked by the passing attack of Gus Dorais to Rockne, which scored what many believe to be the most significant victory in Notre Dame football history, the 35-13 win over Army, in the inaugural of that series.

He was an assistant coach and a chemistry professor at his alma mater from 1914 through 1917. He

Continued on page 8A

IRISH COACH, PLAYERS AT BENEFIT — Frank Leahy, Notre Dame's head football coach and a member of the new Notre Dame parish which serves the beach area at Michigan City, is shown shaking hands with the Rev. James Stapleton, pastor, after a benefit for the parish's grade school building fund. Also attending the benefit were four Irish stars. In the back, left to right, are William Kenefick, a member of the parish council and the four N.D. players, Don Penza, Johnny Lattner, Dan Shannon and Tom Carey.

Five In A Row

St. Joe Scores 35-6 Win Over Mich. Team

South Bend St. Joseph High School football express highballed to its fifth straight triumph with a minimum of difficulty here last week running over a game Mt. Clemens (Mich.) St. Mary's aggregation, 35-6 before 3,500 fans.

With the season half over, Coach Francis Curran's Saints have totaled 193 points while holding the opposition to 32. The usually high-scoring Bob Horvath was limited to one touchdown. Playing with an injured shoulder that almost kept him from the lineup, the veteran halfback chalked up his 12th touchdown of the season in the third period on a two-yard rush after he had scampered 19 yards to place it in scoring position.

Curran's crew found Mt. Clemens troublesome for the first two quarters, holding only a 14-0 lead, the lowest halftime total the Saints have posted this season.

But the lethargy slipped away in the second half as the Saints sandbagged St. Mary's with three more touchdowns while giving up one, which came after they had totaled 28 points.

The visitors marched 67 yards for their lone score midway in the period. On a fourth-down and 10 situation, Angelo Colasanti passed to Fred Nichols on the St. Mary's 45 and Fred churned the last 55 yards for the tally. Jim Charbeneau's conversion kick was short.

Brownson Called Prophetic Figure At ND Symposium

Four Scholars Participate In Meet Honoring 150th Anniversary Of Birth

Notre Dame—Orestes Brownson was a prophetic figure as a herald of social reform, but unlike most social reformers, he clearly perceived the danger of tyranny lurking in the reformers' general willingness to use the power of the state, Dr. Matthew A. Fitzsimons of Notre Dame's history department declared here.

Fitzsimons was one of four scholars participating in a symposium marking the 150th anniversary of Brownson's birth. The symposium was sponsored by the Notre Dame Archives which houses many of the papers of the noted scholar, author and editor who became a convert to Catholicism. Brownson is buried in the crypt of Sacred Heart Church on the Notre Dame campus.

"It was Brownson's search for the religious dynamic of social reform that brought him to the Catholic Church," Fitzsimons said. "He had to concern himself with so many pressing apologetic tasks that he did not fully develop the lessons implicit in his conversion. If these lessons had been worked out, the dominant American leftism of the thirties, which Brownson's social viewpoint so much resembled, might have avoided its worst blunders. Unfortunately, the task of drawing the lessons still remains to be done," Fitzsimons contended.

Professor A. Robert Caponigri pointed out that "of all the figures intimately associated with Transcendentalism, Brownson alone took the road to Rome. Like every conversion," Caponigri said, "Brownson's was a matter of the heart; in him however, it could not fail to be a matter of the head, an intellectual venture as well."

Other symposium speakers were the Rev. Stanley Parry, C.S.C., acting head of the University's political science department, and the Rev. Chester Soleta, C.S.C., English department head, John T. Frederick and the Rev. Thomas T. McAvoy, C.S.C., University archivist and head of the history department, presided.

DEPARTURE CEREMONY FOR HOLY CROSS MISSIONARIES—Six Holy Cross missionaries, soon to leave for far-off Pakistan, received letters of obedience from the Very Rev. Christopher O'Toole, C.S.C. (seated), Superior General of the Congregation of Holy Cross, at an impressive departure ceremony in Sacred Heart Church on the Notre Dame campus October 8. Kneeling is the Rev. Gerald McMahon, C.S.C., Binghampton, N. Y. Others waiting to accept their obedience are (left to right) Rev. Daniel Kennerk, C.S.C., Fort Wayne, Ind.; Rev. Thomas C. Zimmerman, C.S.C., Crestline, Ohio; Brother Brian Lyon, C.S.C. Loretto, Ky.; Sister M. Carmen, C.S.C., Woodland, Calif., and Sister M. Francis Bernard, C.S.C., Detroit, Mich. They renewed their foreign mission vows during the evening ceremony. The Congregation of Holy Cross this year observes its 100th anniversary of missionary work in Bengal, Pakistan.

College And School News

Dedicate New N. D. Bus Terminal; Jane Hart C.C. Orchestra President

A new bus terminal at the entrance to the Notre Dame campus will be dedicated Saturday at 11:00 a.m. at ceremonies conducted by the Rev. Theodore M. Hesburgh, C.S.C., president of the University.

Mr. and Mrs. Frank J. Lewis, Chicago, Illinois, donors of the building, will attend the dedication with their son, Edward, who is a senior in the University's College of Commerce, and other members of the family.

Dorothy Till has been elected president of the Fort Wayne Central Catholic high school Art Club for the 1953-54 school year. Dorothy Pion was elected vice-president and co-ordinator; Judy Christie, secretary.

St. Mary's College was host to the annual meeting of the executive Committee of the Indiana Association of Church Related and Independent Colleges on Wednesday, October 14.

The Association represents more than 20 colleges and universities in State of Indiana which have religious affiliations or are independent private institutions.

Jane Hart has been elected president of the Fort Wayne Central Catholic High School Orchestra for 1953-54. Other officers are Keith Frederick, business manager; Martha Becker, librarian; Jeanette Deininger, assistant librarian; Sharon Slater, secretary, and Mary Ellen Hart, publicity.

Dr. Lars Melander of Stockholm's Nobel Institute began a month's series of lectures last Wednesday at Nieuwland Science Hall on the University of Notre Dame campus. The noted Swedish scientist, who has specialized in the use of isotopes as tracers in studying the mechanism of organic reactions, will speak on the general subject of "The Use of Nuclides in the Investigation of Organic Chemical Reaction Mechanisms."

The Rev. Thomas Zimmerman, a former student of Bishop Noll High School, was given a royal welcome when he paid a visit to his Alma Mater, recently, before embarging to India for mission work. In an address to the student body, Father Zimmerman told of his plans for traveling to India and many interesting facts about the land and people there.

John T. Kirby, vice-president of W. R. Grace and Company until his retirement in 1952, begins a series of seven lectures in Notre Dame's College of Commerce. A representative of the Grace organization in Latin America for twenty years, Kirby will discuss foreign trade with emphasis on United States commerce with South American nations.

Dean James E. McCarthy has announced that Kirby is the first in a series of guest lecturers who will speak at Notre Dame under the auspices of the University's College of Commerce Advisory Council.

Herm Rost, Susan Berghoff and Dorothy Till, three Fort Wayne Central Catholic high school art students, won honors in the Fire Prevention Poster Contest held in conjunction with Fire Prevention Week. Rost won a loving cup for first place and Miss Berghoff and Miss Till were awarded ribbons for second and third places respectively.

St. Mary's College Hosts Education Group; Swedish Scientist Starts Lectures

"The tremendous vote for Adenauer proved that the German people are tired of experiments and that they prefer the present policies to attempts at radical change," Dr. Waldemar Gurian declares in "Why the Germans Chose Adenauer" in the current issue of Commonweal.

PARTICIPATE IN BROWNSON SYMPOSIUM—The life and works of Orestes Brownson, noted American convert to Catholicism during the 19th century, were evaluated in a symposium at the University of Notre Dame marking the 150 anniversary of Brownson's birth. Among the speakers were Professor A. Robert Caponigri (left) and Dr. Matthew Fitzsimons (right). Rev. Thomas T. McAvoy, C.S.C. (center) is the head of the University Archives which sponsored the symposium.

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Pumas Blow Halftime Lead

Indiana State Hands St. Joe 2nd Straight Loss

Collegeville—After leading Indiana State at halftime, 14-7, the St. Joseph's College Pumas succumbed to a Sycamore rally and dropped the hard-fought contest, 23-14. The game was played in Terre Haute Saturday afternoon (Oct. 10).

It was the second loss in a row for the Pumas who had a bad Saturday the week before when Valparaiso mauled them 45-7 at St. Joe.

The turning point in Saturday's contest came in the middle of the third quarter when a St. Joe pass was intercepted by Griffith of State behind his own goal line and run all the way back to the Puma 7-yard line.

St. Joe opened the scoring with a one yard plunge by Quarterback Bill Zimmer after St. Joe had recovered a State fumble. Zimmer added the extra point.

The Sycamores tied the count in the opening moments of the second quarter on a 12-yard pass play from Halfback Glenn Tyler to halfback Gene Brewer. Jim Cox added the conversion.

The Pumas struck again in the second quarter when Freshmen Fullback Charles Hibner raced through tackle for 13 yards and the score. Zimmer added the point.

Then, midway through the third quarter, came the play that broke St. Joe's back. The Pumas were threatening to score. The ball was on State's one-yard line when Zimmer tried a flat pass. Jack Griffith, State tackle, intercepted the ball behind his own goal line and ran it 93 yards to the Puma 7-yard line. A stout St. Joe line held for downs, but on the second St. Joe play from scrimmage a State lineman recovered a Puma fumble on the 5 and Fullback Arvin Workman went over two plays later. Brewer kicked the point that tied the score.

Later in the quarter Brewer kicked a field goal from the 25-yard line for State when their attack was halted on the 18.

In the fourth quarter, the Sycamores applied the clincher when Quarterback Dave Brines plunged one yard for the final score of the afternoon. This play climaxed a 60-yard drive. The extra point was wide.

St. Joseph's Pumas take on Butler University on the home gridiron next Saturday afternoon in the annual Homecoming tussle.

Notre Dame Opens

Continued from page 7A

backs Guglielmi and Carey, Halfback Heap and Fullback Worden. That is the key to Coach Leahy's success. His excellent offensive men play excellent defensive.

Pittsburgh moves into the Stadium Saturday with a respectable 1-1-1 record. After a surprise defeat from West Virginia, Pitt held high-regarded Oklahoma to a 7-7 tie. Their first victory came last Saturday when they defeated Nebraska 14-6.

They won't be a pushover for the Irish. No team on the schedule is. Except for Georgia Tech and Southern California (both have been tied), the teams on the Irish schedule have all been defeated at least once. When their date with the Irish arrives, they have nothing to lose and everything to gain and they are apt to "shoot the works."

"All of our opponents aim for us," comments Leahy, "and we have to try to be prepared for 10 tough ones in a row. It's a human impossibility."

Because the football is a spheroid, with a point at each end, capable of bouncing in any direction, many unusual things can be expected to happen this Saturday. This year's Notre Dame team, however, has the uncanny knack of rolling with the bounce. When the ball goes in the wrong direction it means there will be a few more yards to go for a touchdown. Prediction: Notre Dame 28, Pittsburgh 7.

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Booster Club Opens Membership Drive

Fort Wayne—The 1953-54 membership drive for the Central Catholic Booster Club opened in all Catholic churches here last Sunday.

James J. Wagner, chairman of the drive, pointed out that under the club's supervision several major projects for the benefit of the athletic facilities for the high school and CYO grade school football program have been completed during the last two years. They include the football and track fields and the field house for the two sports at St. Vincent's Villa.

Many projects, he said, remain on the program including completion of plans for the football field, maintenance of the field house and reseeding of the field.

St. John's And Precious Blood Still Undefeated

Fort Wayne—St. John's of New Haven, and Precious Blood remain undefeated in the CYO Grade School Football League as the results of games last week-end.

St. John's marked up their third straight victory by defeating Cathedral 40-0, and Precious Blood kept its record clear by winning over St. John's (Fort Wayne), 26-0.

In other games St. Vincent's defeated St. Andrew's, 32-0; St. Joseph's won over St. Mary's, 13-0; St. Jude's beat St. Peter's, 14-0.

C.Y.O. Grid Results

GARY DEANERY
St. Mark 7, Holy Angels 0
St. Luke 26, Sacred Heart 0
Holy Angels 6, St. Anthony 0
St. Luke 20, St. Mary 6
St. Mark 7, Sacred Heart 0
SOUTH BEND DEANERY
St. Patrick 32, St. Monica 6
St. Joseph (Mishawaka) 34, St. Joseph 0
Holy Cross 6, St. Adalbert 6

South Bend Couple Marks 50th Anniversary

South Bend—Mr. and Mrs. Frank Kolanda, 2315 W. Smith St., observed their golden wedding anniversary with Mass Sunday in St. Stanislaus' Catholic Church.

The couple was married Oct. 6, 1903, in Morris Run, Pa., whence they came to South Bend 48 years ago. Mr. Kolanda before retirement was a carpenter and a Studebaker Corp. employee. Mrs. Kolanda before her marriage was Miss Josephine Buczkowski.

Seven daughters were born to the couple. There are nine grandchildren.

Rockne, Gipp

Continued from page 7A

became head football coach in 1918 and from that year through 1930 had almost unparalleled coaching success, gaining a total of 105 wins, against but 12 losses and three ties. This amounts to a phenomenal winning percentage of .898.

Rockne was killed, following the 1930 season, in a plane crash over Kansas, on March 31, 1931. He was then 43 years of age.

Gipp, a halfback, was declared by Rockne to have been his greatest player. It is legendary, whether fact or fiction, how he was discovered on the campus, as a freshman, by Rockne kicking a football 60 yards.

It is factual, however, that in a frosh game he booted a 62-yard field goal. That he played four seasons for the varsity from 1917-20. That he was the first Notre Damer to be selected for first string All-American honors, in 1920.

The stories on Gipp were many. In the Purdue game of 1920, he scored on an 80-yard run. But the Irish were penalized 15 yards. So, on the next play, Gipp went 95 yards for a touchdown.

He died of a streptococcic infection soon after his last game, on Dec. 14, 1920, as an entire campus knelt in prayer for his recovery. Just two weeks before, he had been named to Walter Camp's first team All-American eleven.

Layden's fame as a player rivalled that of Gipp's, and if his coaching record at his alma mater, from 1934 to 1940, was a shade below that of Rockne's, it was still just about the best in the country for the seven-year-period he was the head man — 47 wins, against but 13 defeats and three ties.

But most of all the "Thin Man," as he was called, is remembered as the fullback in football's most famous backfield, the Four Horsemen. With Harry Stuhldreher, quarterback, Jim Crowley, left half, and Don Miller right half, he made up a quartet that has become the most legendary in the history of the game.

He capped his career by leading the Irish to a 27-10 victory over Stanford in Notre Dame's only Rose Bowl appearance, Jan. 1, 1925. In this game, Layden scored three touchdowns and booted a punt that traveled 80 yards from the line of scrimmage. He also won All-American honors after the 1924 season.

After leaving the head coaching position at Notre Dame, following the 1940 season, Layden spent five years as Commissioner of the National Football League. He left his football associations in 1945 to enter private business and is presently with the General American Transportation Corporation as a sales executive.

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